THE WORLDE possessed with Deuils,

conteyning three Dialogues.

Viret (Pierre)

1. *Of the Deuill let loose.*
2. *Of Blacke Deuils.*
3. *Of VVhite Deuils.*

And of the comminge of Iesus Christ to iudgment, a very necessarie and comfortable discourse for these miserable and daungerous dayes.

Luke. 21.

Watch ye therefore at all times and praye, that yee may be worthy to escape all these thinges that shall come: and that ye may stand before the son of man.

Imprinted at London, for Iohn Perin, *and are to bee solde in Paules Churchyarde, at the signe of the Angell.*

1583.

To the Reader.

I Haue intituled this Booke (the worlde poſſeſſed with Diuells) for two cauſes. The one, becauſe I ſhew there, how the Diuell ruleth the worlde, he guideth and gouerneth worldly and carnall men, as if they were poſſeſſed with diuels, and giuen ouer by Gods iuſt iudgement: the other, becauſe that in holy Scripture, the worlde is many times taken, for ſuch as are not ledde by the ſpirit of GOD, but ſerue the diuell as their Prince and God, in ſtead of their true God, and acknowledge him for their Creator, Father and Sauiour.

¶ The title and ſumme of *the firſt Dialogue.*

This Dialogue is called the Diuell let looſe, both for the reaſon before mentioned, and alſo becauſe of fitte matter ſeruing to the ſame purpoſe.

Firſt there is talke of the great couetouſneſſe that now raigneth in the world, & ſpecially of the couetouſneſſe of old men: afterward of the old age and dotage of the world, & the diuiſion of the ages of the ſame, which is ſet foorth in the laſt Booke fathered vpon Eſdras in the Apocripha, and confetence of the contents of that booke with that which Heſiodus hath written touching that matter.

Of the decaie of vertue, and increaſe of vice, and the Prophetes of Ieſus Chriſt and S. Paul thereupon, touching the latter dayes.

Of

Of the frantick and decayed world, which can not abide to be molten againe & restored to the first estate.
Of the world wholy possessed with the diuell.
Of the diuell let loose in the Apocalips, and of the red dragon.
Of the parable and similitude of the wicked spirit, wandring in the deserres.
Of the iudgement of God vppon the Iewes, and of the example thereby giuen to Christians.
Of the comming of Iesus Christ, of Mahomet, and of the Pope.
The true phisicke for the diseased, frantike and possessed world.
The faults of worldly philitions, and of their drags: and the causes why they can not cast out diuels, nor appease the windes and tempest that bluster on the sea of this world.
Of the true meane to appease them, and to driue the diuel out of the world, and the power of the Gospell.

Of the ſtate of the world, and namely of the courſe of Kings and princes.
Of the complaintes of the Prophets for the wickednesse, vnrighteouſnes and theft that is amongſt men.
Of the Anatomy that the Prophets haue made of man and of the world.
Of the greateſt crime and daunger that is now in the worlde, and how daungerous a thing it is to be a good man.

The

The first Diologue of the world possessed with Diuels called, the Diuell let loose.

Tobie. Theophraste. Ierom. Eustace.

When we last commoned together Theophrastus, touching the state of this present worlde, thou tookest occasion to talke of the age of the same. And bicause thou wast then interrupted, I would thou wouldest now go foreward with that that thou hast to say therin.

Theo. We spake before of ẏ great couetousnes that raigneth nowe a daies among men. There are certaine Commentaries vpon the booke of Iob, which some say are Origens, notwithstanding that the stile of the same is nothing like Origens stile. And therefore learned menne which are able to iudge of such things, take not Origen to bee the Authour thereof. But whosoeuer bee Author, he bringeth in certaine reasons, by

Commentaries of Origen vpon Iob.

which he doeth shewe the cause of that great couetousnesse of which we spake.

The cause of the great couetousnesse which now raigneth.

Tob. What saieth he?

Theo. He first saieth: that this world draweth to an end. And therefore may be likened to a man that seeketh toward his end as fast as he can: and this is the cause that hee giueth his whole minde and studie to dead things: that is to say, to earthly things which are as it were dead in comparison of heauenly things. For as they neither can deliuer men from corporall or spirituall death: so cā they not follow them after this death, but dye with them.

Tob. Whereby then thou meanest, that the more that we draw toward earthward, and the neare they are to their graue, the more desirous are they of earthly Riches which is but earth as they are. And so the lesse they haue of it, the more they desire it, how saist thou Ierome.

Couetousnesse in age.

Ier. Thou puttest mee in remembrance of that that Cicero saith (touching this matter) of old men.

Cic. de senect.

Tob. Why what saith he.

Ier. He compareth them to a warfaring

ring man which hath a iourney to goe.

Tob. The comparison is very proper. For al this life is nothing but a voyage which we haue to go whilest we liue. The voiage of mans lyfe.

Ier. Now, thou knowest that they which haue a iourney to goe, make first prouision of all such things as they must carry with them, and such things as are necessarie for them, whether it be victuals or money.

Tob. If they did not so they might seeme to want discretion.

Ier. But if they be wise and discrete, they will burthen themselues with no more then they needes must, but will make their preparation and prouision according to the iourney and waye that they haue to goe.

Tob. It is certain y they which haue a hundreth or two hundreth myles to goe, haue need of greater prouision thā they which haue but fiue or sixe miles.

Ier. What wouldest thou say then, if a man which hath but a myle or two to go, wold be more careful for his charge, make greater preparatiō for his voyage then if he had fiue or six hundereth miles to goe.

Tob.

Tob. I would take him to be a very fond and vndiscreete man: for what needeth he to trouble himselfe more, than ỹ the necessitie of his voyage requireth.

Care for charges of a short voyage. Cic. de senect.

Ier. Yet the most part of old men doe so. For the elder that men ware the more couetous and niggish they are.

Tob. Then the lesse time they haue to liue, the more feare they haue to wante.

Ier. Therfore Cicero sayth, that these old dotards that are so neere, and couetous, and are so afraide to want, the lesse way they haue to goe on their voyage, the more care they haue for charges, and make the greater prouision.

Tob. In good sooth that is great folly and madnesse.

Ier. Therefore it is not saide without good reason, that where as all other vices ware old as men doe, couetousnes ware th yong againe in age.

Tob. Then to our former talke, we may well say the lyke of the world and of his age, euen as Theophrastus did put vs in minde: and therefore goe forward Theophrastus, with that that thou hast further to say, as touching this matter.

Theo.

Theo. The Author of those commentaries vppon Iob which I euen now alleaged, vseth a comparison touching the Riches that men gather in their age, not vnmete for our matter.

Tob. Whereto doth he liken them.

Theo. To hidden starres. For as starres serue to no vse when they are hidden, but when they shewe light vnto men: so riches lying hidden serueth to no vse, whether they kepe them locked in their treasures, without the vse thereof, or else leaue their Riches to the wide world, when they themselues are hidden and layed vp in their graues. The vse of Riches in age.

Tob. Hereby then thou meanest to proue, that the greedy and insatiable desire of riches: which now a dayes so rangingly raigneth among men, is a signe and witnesse of the old age and dotage of the world, whereby we may iudge that the end thereof draweth nighe.

Theo. So it is. Furthermore although the fourth booke of Esdras be holden for Apocripha, yet are their many good sentences contayned therein, which well agree with the matter whereof we talke. The fourth booke of Esdras. Cap. 5.

Tob.

Tob. I would faine heare them.

Theo. He saith thus: Aske ỳ wombe of a woman and say vnto hir: why must thou haue time before thou bringest forth? requier her to bring forth twice at once. And I say, surely she cannot but by distance of time. Then sayd he vnto me: So haue I deuided the number of the earth by tymes when seede is sowen vpon it. For as a yong childe begetteth not that that belongeth to the aged, so haue I ordeyned the time which I haue created. I asked againe and sayd: Seing thou hast nowe shewed me the way, I will proceede to speake before thee: For our mother whom thou hast told me is young, draweth shee neere vnto age? He answered me and sayde: aske a Woman that trauaileth, and shee will tell thee. Say vnto her: Wherfore are not they whom thou hast nowe brought forth, are those that were before thee, but lesse of stature? And shee shall answere thee, some were borne in the flower of youth, others were borne in the tyme of age when the wombe failed. Consider now thy selfe, how that ye are lesse of stature, then those that

The stature of man deminished.

were

were before you. And so are they that come after you, lesse then ye, as ỳ creatures which now begin to be old, and haue passed ouer the strength of youth.

Tob. Me thinkes these wordes tende to shew, that as the Woman and the Womans wombe wareth old, so wareth the earth old, which is the mother of vs all, and likewise all the worlde with all things therein contayned.

Theo. Wee see the experience thereof daylie. But marke what the same Authour sayeth further of this matter. The worlde (saieth he) hath lost his youth, and the times begin to ware olde. For the world is deuided into 12. parts, and ten partes of it are gon alreadye and halfe of the tenth part. And there remaineth that which is after the halfe of the tenth part. Therefore set thine house in order and reforme thy people, and comfort such of them as be in trouble, and now renounce the corruption. Let goe from thee mortall thoughts, cast away from thée the burthens of men, and put of now thy weake nature, and set aside thy most grieuous thoughtes, and hast thée to depart from these times. For grea-

4. Esder. 14. The deuision of the ages of the world.

greater euils then those which thou hast seene now, shall they commit. For the weaker that the world is by reason of age, the more shall the euils be encreased vppon them that dwell therein. For the trueth is fled farre away, and lyes at hand. And after he saieth: Thus the world is set in darkenesse, and they that dwell therin are without light. For thy law is burnt, therefore no man knoweth the thinges that are don of thee, or the workes that shalbe don.

The olde age of the miserable world.

Tob. These wordes signifie not onlye, that the older the world waxeth, the more the stature and age of man diminisheth, and the naturall strength weakeneth: but also that all vertues decay in him, and all vices increase.

The decrease of vertue and increase of vice.

Theo. If vertue fayle, necessarilye vice which is the contrarie must raigne sith vice is want of vertue, as sickenesse is want of health, so that the more that health decreaseth the more, sickenesse increaseth. And therefore our Sauiour Christ, speaking of those last dayes, and of this age of the world, sayed not without cause. Thinkest thou that when the sonne of man shall come, he shall finde

A propheie of Iesus Christ and S. Paule touching the last dayes.

any

any faith or vprightnesse on the earth. For because that the wickednesse shall abound, all charitie shalbe colde. Heare also what S. Paule writeth: Now the spirit speaketh euidently, that in the latter times some shall depart from the faith, and shall giue héede vnto spirites of error, and doctrines of Deuils, which speake lies through hipocrisie, and haue their consciences burned with an whot iron. And againe: This knowe also that in the last dayes shall come perilous times. For men shalbe louers of theyr owne selues, couetous, boasters, proud, cursed speakers, disobedient to parents, vnthankefull, vnholy, without naturall affection, truce breakers, false accusers, intemperat, fierce, dispising of them which are good, traitors, headye, highe minded, louers of pleasure, more then louers of God, hauing the show of godlinesse, but haue denyed ẏ power thereof. Tob. S. Paule hath iust occasion to call those dayes perrilous, in which such men shall liue, and without doubte wee euen nowe are come to that line. For now a dayes we sée fewe other but such as S. Paule hath discribed vnto vs after the manner

Math. 24. Luke. 21. 1. Tim 4. 2. Tim. 4.

manner that thou hast rehearsed.

Theo. Therefore there are fewe, which may be compared to our ancient fathers in any thinge at all. For as wee haue already sayde, euen as the force of vertue decreaseth day by day, in this weakenesse and olde age of nature, so contrarye vice, loue of pleasure, impatiencie, vnstablenesse, vnfaithfulnesse, ignorannce and follie encrease.

Tob. When I call to remembrance what Ierome hath heretofore spoken concerning the difference of ages, and the decay thereof, I find that it well agréeth with all that thou hast now spoken. So that if none complained but onely the Prophets and Apostles, and other the true seruauntes of God, of the corruption and disorder which at all times hath béene in the world, and the empairinge thereof, which hath alwaies increased, I would lesse meruaile. But we may well perceiue, that the wickednesse of men hath béen of long time merueilous, and that it hath from time to time so wonderfully increased, that euen the Gentils themselues (who had not the true knowledge of god, nor perfit know-

ledge

ledge of vertue and vice,) haue made most grœuous complaintes thereof, as Ierome hath often recited vnto vs.

Ier. I haue recited vnto you the discription that Ouid hath made of ẏ foure ages, but I haue not yet shewed after what manner Hesiodus discribeth it, out of whome as well Ouid as other Poets, haue gathered their writinges. For as I haue before tolde, Hesiodus is one of ẏ most auncient great Poets ẏ we haue. And because that which he writeth of this matter, agreeth very well with many of the pointes which Theophrastus hath alleaged, but chefely out of the bookes of Apocripha which beare the name of Esdras, I wil recite that which he writeth of the foure ages, speaking first of the Golden age thus much in effect.

We must beleeue that Gods & men together first were framed,
When golden age ouerspred the earth
and *Saturne* ruled aboue.
Men liued like Gods and void of care
no labours toyle their lande,

Hesiod op. et dies. Lib. 1.

Ne tedious age ne ſickneſſe griefe
did once their mindes remooue.
From ſpotleſſe life, from pleaſaunt
and Death was but as ſleep, (cheere
And firtill earth her pleaſunt fruites
did yeeld without toyle:
Their goods were cõmon minds wer
no hatred here could creepe, (on
O happie age whoſe mery mindes
were placed on ſuch a ſoile.

Iuuenal. ſat. 13.

Nowe heare what Iuuenall ſayeth touching this Golden age. In time paſt poore men liued in field without fraude or deceit. And anone after he ſaieth.

They thought it ſhame and worthy
if youth by age had paſt, death
Not ſhewing honour vnto them
and would the bearded man:
Should reuerenced be of youth
though they exceed in corne & maſt
Such honour beare they vnto age,
ſuch reuerence beardes had than.

Tob. Iuuenall toucheth amenge other pointes one, wherein there is great ouer ſight at this day. For youth is now

ſo

so ill mannered, so proud, so stout, so ouerwéening, so shamelesse and so vnbrideled, that in stéede of honoring their elders they dispise them, which is worthie of great blame.

Ier. They are blame worthy indéed, for they peruert both the order of God and nature, for God hath giuen expresse commaundement to honour age, and to reuerence the horie heared and graye bearded: And though God had not so commaunded, nature ought herein to be a schoolemistres vnto vs, except wee will willingly resist her as monsters. Lawe to honour elders. Leuit. 19.

Tob. Wée may easilye thinke thys to be true, for that the Gentiles themselues were constrained to acknowledg it a duetie. And they learned not by the holy scripture and lawes of God, to honour their elders, for that it was not giuen and reueled to them as to the children of God: but haue learned it by law of nature, which is common schoolemaisters to all. The lawe of nature.

Ier. This schoolemaisters nature, of whom thou speakest, hath so emprinted this in the heartes of all men, ẏ euen they which will neyther heare nor obay

A taunt of the Lacedemonians to the Athenians.

it, are neuertheleſſe conſtrained to confeſſe it both to bee right honeſt and of ducty as the Ambaſſadours of the Lacedemonians did well declare to the Athenians. For on a time there were certaine common playes at Athens with ſcaffoldes made whereupon theſe Ambaſſadors were placed very honorably, there was a poore olde man an Athenian, which gat vp as the reſt did but all the ſeates were taken vp, and becauſe he could finde no ſeat, but was faine to ſtand, al ỹ people laughed him to ſcorne, ſauing the Lacedemonian Ambaſſadors, which riſe from their ſeates to giue him place: The Athenians ſæing this courteſie liked it well and gaue them great praiſe. Whereby they ſhewed that they knew what was honeſt and praiſe worthy: but none of thē deſired to haue this praiſe. Therfore the Ambaſſadours ſaid: Th'athenians can iudge bothe of curteſie and honeſtie, but they vſe it not.

Tob. Then are they of the number of thoſe, that knowe much good manner, but vſe none: and ſurely theſe Ambaſſadours bothe ſhamed and taunted them as they deſerued. But to come to our mat-

matter, though young men dispise their elders wee neede not meruaile if they care not for their elders to whom they owe duetye because of their age, seeing there are so fewe, that honour & reuerēce their naturall Fathers and Mothers as they ought neither can away with them. The dispising of fathers and mothers.

Ier. It is not at this daye alone that children haue neglected their duetye towardes their fathers and mothers, but also the one against the other, and cheefely against God. And therefore Hesiodus speaking of the Siluer age, toucheth it somewhat to this effect.

The children of the siluer age, The siluer age.
did next succeede the golde,
Vnlike the first in wit and deede,
and vnder Mothers winge:
Were busied in their parents workes
tell they were waxen olde,
And simplie lead a toyling life,
and knew none other thing.
And when they came to perfect age
and fell to shift for foode,
Their life did wast, and pining care
did fret their peeuish brests:

And

And enimies sting between these
gā breed much hateful mood, (fooles
And careles thinking on their goods
dispise their heauenly hests.

He speaketh like a heathē of their religion which was diuers according to the diuer sitte of the country, for they had diuers Gods which they held as Patrones as our Papists helde of their Saintes. And because they had diuers manners of seruices and ceremonies, and diuers vsinge thereof, as our Papistes haue in their religion. Hesiodus condemneth those which follow not the manner of religion of theyr owne countrie. And then anon after he addeth the punishement which God layed vppon them, agreeing to Ouid, which hath written more at large of the flod, as farre as he knew, followinge the holy scriptures as other Poets did, which wrote before him which is thus much in effect.

Gene. 6. 7. 8

When *Ione* once sawe that they dis-
to yeelde the Gods their due: (pised
In wrath with waues he drencht the
and formed it a newe. (earth,

And

the Deuill let loose.

And from thence hée commeth to the Brason age, whereof hée speaketh thus much.

Next after came the Brasen vvorlde, vnlike the siluer farre. The brasen age.
Men made of Okes of courrage stout delighting much in vvarre.
No rest, no lavve, a stony vvorld, vvith loftie lookes and grim:
No force could feare their firie mood and large of bone and lim.

Tob. When Ouid speaketh of ẏ foure ages, (as far as I perceiue by ẏ, that thou hast rehearsed of his Metamorphosis, he maketh on mention of ẏ decay of strēgth in mās body, but onely of the decrease of vertue and encrease of vice. But Hesiodus, writeth of both and me thinketh he dooth not much disagrée from ẏ which is written in the holy scripture, touchinge of auncestors before the flood and anone after. For euen at that time the strength of man began to deminishe and decay. Is it not true Theoprastus?

Theo. Jacob beareth witnesse of that Gene.4.7.

Gen 47. before Pharo: saying. The whole time of my Pilgrimage is an hundreth and thirtie yeares, feare and euill haue the dayes of my lyfe beene, and I haue not attained vnto the yeares of the lyfe of my fathers, in the dayes of their Pilgrimage. And Dauid after him, sayeth of his time: The time of our life is threescore yeares and ten: and if they be of strength, fourscore yeares: yet they? strength is but labour and sorowe, for it is cut of quickly, and we flee away.

Psal. 90.

Tob. Yet not withstandinge meethinkes Iacob and Dauid, were long before the time that is compared to the Iron age, whereof Ieiome hath not yet tolde vs the discription that Hesiodus maketh.

Ier. If thou wilt heare it, thus much he saieth in effect.

The Iron age.

But now the Iron age is come,
with dayly care and paine:
With greasing strife, (so would the Gods)
yet some release againe.
Of quiet life somewhiles they graunt
t'aswage the heauie griefe:

But

But doubtleſſe when horie hears once come,
they dye without reliefe.
The childe vnlike the father is,
the geſt feares truſtleſſe hoſt:
And friendly promiſe ſoone is broke
hot ſtrife doth rule the roſt.
Age is diſpiſed, and youth aſhamed,
to yeeld their parentes prayſe:
They mind no goods, ne render food,
to friends that were their ſtayes.
What ſhould I ſpeake of cruell rapt,
or townes by force diſtroyed:
No other may ſtand: ne right main-
and goodneſſe ſtill abide. (taind,
And wicked worldlinges make of the
that miſcheefe ſtill inuent:
Thus void of dueties knowledge all,
to wickednelſe are bent.

Tob. These are godly vertues in deede, this agreeth well with that, which Theophraſtus ſpake of before.

Theo. Hence come the troubles and confuſion that now raigneth in the olde age of the world, which is the cauſe of hys great diſeaſe and dotage. Where-

fore

fore wée haue good cause to praye with Dauid, saying, Cast me not of, Lord in time of age, forsake me not when my strength falleth.

Psal. 71.

Tob. I beléene all that thou hast spoken: and shortly to tell thée mine aduise, me thinkes the world is new in his olde dotage, & the older he wareth, the more hée raueth hée is lyke vnto these olde Apes or Beraes: which the older they ware, the more mischeeuous they are. Wherefore I am afraide least his ende be at hand What thinkest thou Ierome.

The raging world like an old ape or beare.

Ier. It is to be feared: for it is dangerous when a man giuen to sicknesse falleth often sicke: but when he falleth to raging and madnesse, it is a manifest signe of death. Doubtlesse the world is very sicke séeing he hath béene so long in the Phisitions hand: and great cause of despaire of health is in him, for that the Phisitions haue giuen him ouer, and he now falleth to raging, which encreaseth dayly, so that it is to be feared least hee run wholly mad vp and downe streates and Contryes as Nabucadenozer did. For if the head be mad what shall become of the members.

Pope Leo & Clement of the house of medicis haue giuen euill medicines to the world.

Tob.

Tob. What meanest thou by the worldes Phisitions and his frantike head.

Ier. Knowest thou not, that Popes are commonly called Gods on earth.

Tob. Yes, but what of that.

Ier. Knowest thou not y Pope Leo, & Pope Clement the last of those names were of the house of Medicis. Medicinde in englishe Phisitions.

Theo. Thereby thou wilt conclude, that the worlde was in the handes of the Phisitions when these Popes gouerned.

Ier. I meane thereby, that it was a very euill signe, and in maner a foreshewing and prognostication of the things that we haue spoken: but it was a great signe when Paule Peternele succeeded them, for that his name soundes much vpon Frantic, vnto which wee saye the worlde is fallen. But let vs heare what Theophratus will say to this matter. The worlde is frantike.

Theo. When I would consider this worlde, I remember a comparison that the Prophet Esay vseth, to shewe forth y state & ouerthrow of the wicked which were in his time. For he weth them that they shall be deceiued in their vaine Esay. 30.

hopes,

hopes, and that their confidence in iniquitie shall be like an old ruinous wall, which sheweth to be whole, but shal sodainly fall to the ground, & ouerwhelme all those that are about it. And when I consider this worlde, me thinkes it is like an old ruinous building of which ẏ said, morter, & stones is so old, that they fall awaye by litle and litle, what shall we thinke then of such a building but sodaine ouerthrow eare we beware.

The world in decay.

Ier. Thou puttest me in remembrance of a Melancolike man, that Gallen maketh mention of. This man had heard the fable that the auntient Poets fained of Atlas bearing the heauens on his shoulders, & being ouercome with melãcolike humor was sore afraid least Atlas being weried with the heauie burthen, should either let it fall, or throw it of on his shoulders, & so crushe both him & al ẏ world to peeces. Plutarch also maketh mention of an other, which was sore afraide least the Moone should fall, and greatly pitied and lamented those Nations which were vnder the Moone: as the Etheopians, and those of the Ile of Taprobana. He would also haue feared

Gal de loc affect.

The fable of Atlas.

De fac qui appar. in. lũ.

red least ỳ skie should haue fallē, if it had not bēn holden vp by Atlas Cullnmms.

Tob. We vse a common prouerbe to those that be fearefull: what and ỳ skye fall: then we shall catch larkes.

Ier. Aristotle saith: that the beginning of this prouerbe came, that some rude and ignorant elders beleued ỳ the heauens were sustained by Atlas, & not onely Poets, but also some Phisitions haue affirmed it, naturall Philosophers haue affirmed the same.

Tob. I care not whence the prouerb came, but I am sure if that should come to passe, we should catch more foles thē larkes, for there would be a great many catched in those nettes. And I doubte not but al that heard this poze soule, had good sporte at him. But I doubt much least men now adayes are more diseased, and farther out of their wittes, then those or such like melancolike men as thou talkest of are: for they feared that which they nēde not and we feare not that which we should feare. We see the world fall in decaie, and yet thinke it should last for euer. Diuersities of folly.

Ier. Thou hast preuented mee of my saying

saying: but to that I will adde ỳ which Horace sayeth touching this matter.

Horace ser. lib. 2. sat. 3.

Some kinde of fooles too fearefull are,
and thinke eche pleasant way,
With fiers, with rocks, with diches,
beset and so they stay. (deepe
An other sorte far different,
no wiser then the first
Will headlong launche to dangers
not casting earst the worst (deepe,
No floud, no fire, no rocke, no bryer,
can stay their brainlesse wit,
Crye father, mother, wife, or kinne,
beware the rocke or pit.
As much they heere as dronken Fuse
which Ilions part did take
And slept when Catien cryed full oft,
good mother now awake.

Tob. I perceyue Horace speaketh of one sorte of soles, which feare great danger where there is none, and with great trebling are afraid of their own shadow.

Ier. There is a prouerbe of those ỳ feare their owne shadow: but contrarywise there are other soles, that feare no danuger, though they see it before their

eyes

eyes or be warned of it? There is neither friend nor foe shall councell them, or diswade them: but they will headlong throw themselues into present mischeefe, and will not change their mind, though all the world had sworne nay.

Tob. But I do not well vnderstand what Horace meaneth, by talking of Fuse, Ilion, and Catien.

Ier. He telleth of a pleasant chaunce that happened in a Tragedy which was played, as we at this day doe play stage playes: wherein Fuse was one of the players, and played the parte of Ilion the daughter of king Priam, and Catien played the part of Polidore the brother of Ilion. Now in the playe Ilion should sleepe, & Polidore should appeare to her in a dreame, and waken her and her mother Hecuba and cry, mother, sister. And bycause Fuse his parte was to sleepe, he victuailed himselfe with good sirops, and dranke his skinne full, and fell so fast a sleepe, that they could not play: so Catien that played Polidors parte, with his crying mother and sister neuer so loude could not once waken Fuse out of his sleepe. Yea Horace sayth: that if there

had

had beene a thousand Catiens and had cryed till their heartes had aked, they could not haue wakened him, he slept so soundly: which when the people sawe, they all cryed with one voyce, mother, mother: and so all the Tragedy was turned to a laughter.

Tob. But to what purpose doth Horace alleadge this example.

Ier. Mary to this purpose: to tell of those that will runne headlong into present danger, and though men admonish them neuer so much, and crie to them to diswade them, they will no more hearken to father or mother, brother or sister, friende or foe, then a drunkarde ouerladen with wine, which can no more be wakened, that Catien could waken Fuse with all his crying. And thereby concludeth, that the aduenturous fooles of these dayes are like, which cannot perceiue in what daunger they are, nor doe more esteeme the admonition and warning that is giuen them, then if they had not heard it, or were without sence. Wherefore it is much to be feared least it happen to vs as it did to those that were drowned with Noes flood. Whose exam-

Gen. 7. 8. 19

Mat. 24.

exãple Christ layeth before vs for ẏ same cause, or as it happened to those of Sodome & Gomorha, which were sodainly consumed with fire from heauen. And that when we say peace, peace, our ouerthrow come not sodainly on vs, before we haue leasure to ende our businesse. For if our age were of Gold, Siluer, Brasse, Yron, or any other mettall, it might be molten againe and made a newe, but being as it is, I haue small hope. What thinkest thou Theophrast.

1 Thess. 5.

The new melting of the world.

Theo. If I had any hope, I shoulde rather hope, that God would doe as hee hath promised by his Prophets: he saith hee will gather together all the Golde, Siluer, Brasse, Copper, Tinne, Leade, Latten, and all other mettals, and will cast them into a furnase in the middest of Ierusalem, to purge them, and to trye out all the drosse and falshood. But it is very harde to doe this, for the disease is incurable.

Ier. We may well say with Titus Liuius, that the world is so corrupt, that we can neither away with the vices, nor the remedies necessarie for the same.

Theo. He is a very waiward and vn-

patient patient, and therefore is like an olde earthen pot, which when it is once cracked, can neither be molten, sowed, nor mended againe, but the shards serue either to lade out water, or to fetche fire in. And yet I am afraid least that happen vnto him which the Lorde by his Prophets threatneth the wicked withall: saying, that he will breake them like an earthen pot, and will not leaue so much as one peece or sharde to carry eyther fire or water in: Or else that which Dauid Prophesieth of ỳ wicked, saying, they shal bee all pulled vp like thornes, which no man handleth: and if any man touch them, he shalbe fenced with yron, or the staffe of a speare, and they shall be wholly burnt: Dauid dooth rightlye compare the wicked to thornes, which euery way do hurt: for they do not onely hinder the earth from bearing fruite, but also pricke and hurt them, that eyther come nere them or handle them. Therefore the Lord threatneth the wicked as vnruly thornes, that he will not onely cut them, but wholly plucke them vp, and bycause none dare come nere them or touche them: he hath promised

that

that their handes shall bee fenced with yron that they may handle them, and to giue them forkes to throwe them into fire, to burne and consume them to naught.

Tob. I onte complayned that men trãsfigured thẽselues into brute beastes, But I am now more afraide, least they become worse and more furious, then the man which was possessed with a legion of Diuels: which dwelt among ỹ graues, and coulde neither bee tyed nor chained but hee brake them. I remember an olde wiues tale in our countrye, that S. Barnard had the Diuell chained on the hill where his abbie standeth: and because he went about to gnaw ỹ chaine a sunder to get away, the Smithes there about euery mondaye before they went to worke, strike three strokes with their hammer on the Anfilde, to mend and repaire the chaine which hee had gnawen, least he should breake it in sunder and get lose. If it be so, it appeares that S. Barnard tyed him not sure ynough, or else that the Smithes did not their duety to mend his chaine, for it seemeth now, that he is not onely broken lose himself,

but hath opened hell gates for all his cõpanions, and so they are spred ouer the the whole world. I know not what rule they kepe in hell, but I thinke verily ỹ the Diuels are broken lose, and goe about to make an other hel in this world, ỹ they may haue a hell, as well for quick as for dead.

Apoc. 12.

Theo. Thou art well sene in olde wiues tales. But to speake in earnest, I am afraid least that Diuel, that is spoken of in ỹ Apocalips, which was bound for a thousand yers, be let lose and haue more libertie now then euer he had: and least that read dragon, which is all embrued with blod of Martirs, who with his Angels fought in the heauẽs against S. Michaell and his Angels, be throwen downe from heauen, that is to say: from the Church of Jesus Christ by the power of his Gospell, and that he is fallen on the earth with his Angels, that is to say, into the hearts of the wicked, reprobate and worldly men, whome he filleth with rage and fuery, to ouerthrow the whole Churche of God. Wherfore we may well say with S. Iohn. Wo be to the inhabitants of ỹ earth and the Sea:

Apoc. 12.

for

for ẏ Diuell is come downe among you in great wrath, knowing that his time is short, he is in greater rage then euer he was, fearing the losse of his kingdom. It is good reason, that it should happen to Christians, as our sauiour Christ did foretell vnto ẏ Iewes, by ẏ similitude of ẏ wicked spirite which walked through desert and drye places to seeke rest, but founde none: then he said: I will re- Math. 12.
turne into myne house from whence I came, and when he came he found it emty, swept, and garnished: then he went in, and toke vnto him seuen other Spirites worse then himselfe. And the end of that mã is worse then the beginning. Punishmẽt of Iewes.

Tob. This parrable seemeth very darke to me, what meaneth our sauiour Christ thereby.

Theo. Euen so happened it to the Iewes. The Lord caried them out of Egypt, and gaue them his lawe, whereby hee droue the Diuell from amongst them. But through their idolatry and sinne, he gaue them ouer to the hande of Tyrantes, which Moses tolde them of before, by whose meanes Sathan went about vtterly to destroye the people of Exod 13.14 19.20. Psal. 78.

God. It appeareth more plainely in in the bookes of the Iudges Samuell the Kings, the Chronicles, and ỳ Macabees, that they were many times afflicted by Gentiles and Idolaters which were their neighbours and principally by the Assirians, Babilonians and Greekes, but especially by Antiochus Epiphanes, who rightly is taken for the figure of Antichrist, by reason of his haynous interprises against God and his worde. But the Lorde being alwayes merciful to his Church, after hee had chastised them for their sinnes, did deliuer them from these great mischieues, and gaue them some respite and consolation. But they afterwarde forgat againe the scourge of the Lord, and behaued themselues worse against Christ his Apostles and Disciples, then euer their predecessors did against the Prophets. Therefore they could looke for nothing but onelye the visitation of God more sharpely and terribly then before, and that he shoulde destroy and wholy ouerthrowe them, giuing them ouer to the power of Sathan which he did, when he called the Gentiles to the grace of the

1. Esdras. 1.

Dan. 9.
Rom. 10, 11.

Gos-

Gospell, and reiected them, & gaue them ouer into the handes of the Romaines who haue more cruelly handled them, then any of the tyrants before that time. Wherefore Iesus Christ sayd not without cause, that there was neuer such tribulation nor vengeance of God since the beginning of the world: Of which vengeance the scattering of the Iewes throughout all the world, is witnesse to this day. Whereby we may well perceiue, how God hath reserued them as a witnesse of his iust iudgement, to all those that shall stande against Iesus Christ or his Gospell. For there is not a more miserable nor cursed people vnder the Cope of heauen: by whom God hath shewed vs a great example, if we can beware. But we seeme to bee holy like them: they had the example of Sodom and Gomorha before their eyes: for they might almost see from their owne Countrey the situation of the Townes, which by fire and brimstone sent from heauen, were consumed by the iust iudgement of God: whose witnesse remaineth on the earth for euer. For where as before it was compared

Mat.24. Luk.21.

Math.2.4.

The Iewes are a manifest example of the iudgement of God.

Genes.19.

to Paradise, nowe it remaineth so in Gods curse, that it beareth no fruit that can sustaine man, but it turneth immediately into smoke and ashes. As the heathen Historiographers and Cosmographers witnesse, and namely Cornelius Tacitus, and Strabo, although they knewe not the iudgement of God, from whence it proceeded. The Israelites which holde Samaria, had there a plaine spectacle before their eyes, but they could not beware by it, but so farre prouoked the wrath of God, that he driued them by the Assyrians from the lande that he had giuen them. Likewise their brethren of Iuda saw all these examples and iudgements of God manifestly, and could not amend, but did worse then Israel: wherfore God punished them likewise by the Babylonians. Their successors might haue bene warned by the examples and punishmentes of their predecessors. But it behoued them (as our Sauiour Christ told them) to fill vp the measure of their fathers. And therefore God must nedes vse extreme vengeaunce towardes them, and so curse them as we at this day se, from one ende

Gen. 13.

Strab. lib. 16. Cor. tac. lib. 13. The Israelites.

Iuda.

Mat. 23.

end of the worlde to the other.

Tob. I am afraid leaſt the like happen now to vs Chriſtians.

Theo. It is ſore to be feared: For now Jeſus Chriſt is come, which hath driuen & diſcouered Sathan, that quietly raigned in the worlde, and called the Gentils and Paymins from whome wee ſprang, to the grace of the Goſpel, which euer before ſerued the Deuill and his Idols. But we very vnthankfully receiue the grace that God hath ſhewed vs. Therefore wee may ſee what vengeaunce God hath vſed towardes the Eaſt Churches, and againſt all the Churches of Aſia and Affrica, by that falſe Prophet Mahomet, and by the Turke his adherents: The moſt Churches of Europe ought to take heede by their example.

Tob. Thou ſayeſt true, but we will not paſſe for it till wee bee as they are, and till the ſame light vppon vs.

Theo. If wee be not wholie blinde, wee may ſee how the Lord hath powred out his wrath & exerciſed his vengaunce vppon vs, through that Romiſh Antichriſt, for what diſolatione and raigne

hath

hath he brought the Christian Church in? Now after all this great desolation and ruine, which is fallen on all Churches, Jesus Christ hath vouchsafed to visite vs once againe with his Gospell; which wee receiue euen as the Iewes did. Wherefore I looke for none other thing, but Gods iust iudgement vppon vs, euen as they had and haue to this day: and there is none other likelyhood, but that the vtter consumption of the world is at hand, when their wickednesse shall come to the fulnesse, as theirs of Ieruſalem did, which was a figure of that last iudgment of God that we looke for. And that was the cause that our Sauiour Christ ioyned both together, in the answer that he made to his Disciples, when they questioned with him; of the distruction of Ieruſalem, and the ende of the world.

The destruction of Ieruſalem a figure of the end of the world.

Mat. 24.

Then haue I good cause to say that the world is possessed with Deuils.

Thio. Nay it is to be feared least we become worse: and least that wicked spirit come againe, with seuen other spirites worse then himselfe, and that our state be worse then euer it was. For

the

the likeliehoods be very great, the daunger is such, that it is impossible for any to remedie, but onely our Sauiour Christ, who alone hath all power to commaund Deuils, whome they feare, and whome onely they obay. But seeing wee haue forsaken him, driuē him away from vs, and will not receiue him again when he offereth his grace: it is no meruaile though there be many in the world possessed with Deuils, seeing he is gon that had onely power to cast them out. And therefore wee are lyke those, that bound and chained the possessed man that dwelt amonge the graues: For though, they tyed him neuer so fast, it was to no purpose, he brake all, tell our Sauiour Christ came which healed him, and made him as meeke as a Lābe. Which worldly men could not doe, by all the meanes they could deuise. There are many now a dayes, that go about to heale the diseased, franticke and possessed world, and to driue the Deuils out of him And thinke to do it, by their own pollices, councels, authority, power, & riches and by the cōiurings and adiurings of their ceremonies and traditions, but they make him worse,

The true Phisike of the diseased and possessed world.

Mar.8.17.

Mar.1.

The Phisitions of the diseased worlde.

worse, as we haue proued of long time & do yet se it dayly before our eyes: what thinkest thou Ierome.

Ier. Me thinkes when the worlde comes out of such Phisitions handes he is like to those that are lead to S. Maruncs in Fraunce: For if they bee but frantick when they are led thether, they retourne from thence starke staringe mad. Also I feare me, least the coniurers that thou speakest of, shalbe rewarded as the seuen sonnes of Sceua the Iewe, (which likewise were coniurers,) were, who in going about to cast out the deuil out of the possessed man of Ephesus, so prouoked him ý he ran on them, ouercame them and preuailed against them, so that they fled out of the house naked and wounded.

Acts.19.

Theo. The like shall happen to all those that go about to appease the trouble and furie that nowe possesseth the world, if they vse any other meane, thē the power and wisedome of the worde of God. For Diuels cannot be cast out, but onely by our Sauiour Christ or his Disciples which come in his name, power and strēgth. For it is Iesus Christ

of

of whom it is written: that he appeaseth the noise of the seas, and the noise of the waues thereof, and the tumults of the people. Wherefore there is none but he that can deliuer the litle ship of the Church of God, from the swallowing gulphes, and troublesome seas of this world: for it is onely to him, that the windes and tempests obey, which are creatures without reason or vnderstanding neither hearing nor seeing: therefore they feare and acknowledge none but God, to bee their maister and gouernour. There is none other coniuration ỹ hath any power ouer them, but only the name of Iesus Christ: and he ỹ cõmeth in any other name, or bringeth any other doctrin, shal not heale the disease but rather increase it. And it is not inough to come in ỹ name of Christ and to bring his doctrine, but it must bee done with his spirit, and faith. For the sons of Sceua did vse the name of Christ when they coniured the wicked spirit, yea the name of Iesus which Paule preached: but he obayed them not, for they toke the name of Iesus in vaine, not hauing such faith in him and in his word,

Psal. 65.

Math. 8. 14. Iohn. 6.

The true coniuringe of Deuils.

Acts. 16.

as

as Paule had: and therefore the Deuill aunswered them, that he knewe them, but feared them not. Many also in these dayes come in the name of Christ, and boast much of his Gospell, but because they are without faith and affection towardes the Church of Christ, their doctrin is of no great force. For y power of Jesus Christ, and his doctrine consisteth not in wordes but in faith, his troth lyeth not in the tongue, but in the hart. For the Gospell is no Gospell, nor the word of God is no worde, but onely the dead letter, except it be ioyned with the power and efficacie of the holy ghost, who is the author thereof. Neither hath it any great power in him that vttereth it, except it be vttered in faith, so that he may truely say with Dauid and Saint Paule, I haue beleeued, and therefore haue I spoken. And we also beleeue, and therfore speake. For, to vsurpe the word of God, only in the mouth, without the faith and troth, of the spirites of God is to abuse the name of God, as the false Prophets, byrelinges, and enchaunters doo: for the kingdome of God consisteth not in the worde, but in the

Psal. 116. 2. Cor. 4.

power

power and efficacie of the same.

Tob. I beléeue thée very well: and séeing that there is so little faith in the world, I do not much meruaile, though the word of God take so little effect in many now a dayes, as well the Preachers as the hearers. Furthermore, thou mayest well call this world a raginge Sea, for it is tossed and turmoyled on euery side with horrible and violent windes of ambition, vaine glorie, auarice, extorcion, pride, arrogancy, presumption, ouer wéening, enuie, hatred, malice and vengeaunce: which haue so swollen and moued it, and tossed vp the waues so hye, that I looke euery houre when it shal ouer flowe, and drowne vp the earth as Noes flood did.

Theo. The Geographers, and naturall Philosophers write, that there are foure principall windes that blowe on the earth: besides them there are other, euerie one in his place, but none of them writeth cõmonly of more then twelue in all, and the violent blustering of one or two of these is sufficient to trouble both earth, sea, ayre, and to ouer throwe all together. Let vs not then meruaile

though

though the Sea of this world, be wonderfully troubled, and we in great daunger, considering that there are more then twelue, yea twelue hundeth or twelue thousand contrary windes, that ceasse not dayly to bluster and blowe one against an other. what waues will they make? What tempests must they moue. And yet we are in worse case.

Tob. How is it possible to be worse.

Theo. Thus, those men that saile on this sea, are all in one daunger, and therfore they ought to laye holde on their tacklinge, and set hand to the ores, and so helpe the mariners and gouerners, to saue themselues from daunger, and to auoid present death: but they are so ouerthwart, and so hate one an other, that to be reuenged ỹ one of ỹ other, they bore holes in the shippe wherein they themselues are, to drowne their fellowes, who cannot be drowned without them.

Tob. I do not wel vnderstand thee.

Theo. When a ship is full of holes are not all they in great daunger that are in it?

Tob. They are not very farre from their death.

Theo.

Theo. What wouldest thou saye, if there were some in the ship, ý would bore holes in it, to drowne theyr fellowes.

Tob. I would say, ý they were not wel in their wits, and ý they were both murtherers of their fellowes and of themselues.

Theo. Euen the like is daylye vsed among men. For wee see that they doo not onely hinder themselues in seeking to hinder other but also vndoe themselues in seeking to vndoe other. It is euen as much, as though ý brother should goe about to drown the brother, or one neighbour an other: so that they are not worthy tobe called men, but rather sea monsters, Whales, and such other great fish, as eate vp ý little fish. I would aske thee a question. If thou shouldest see a man teare his face, pull out his eyes, cut his nose and his eares, breake his head against the walles, and thrust a knife in his owne throte: wouldest thou thinke him in his right wittes?

Tob. Who would not iudge hym starke madde?

Theo. If we marke the trade of ý world now a dayes, wee can not but iudge him

such a one. For sith wee are all one body he that goeth about to hinder or vndoe his neighbour, doth he not lay handes on him selfe? doth he not disfigure his owne body, and like a madde man teare his owne members? And so vndoe himselfe.

Tob. Do you then mervaile though I complaine, and that my wittes bee so troubled, that I wot not what to saye: I see that truth, right, iustice, and equitie are not to be found on the earth.

Princes courtes.

Theo. Where shall wee seeke them then: in the Popes court, or in the courtes of Princes, or great Lords that persecute the Church of Christ? Who doth nowe maintaine truth and iustice but onely such as Dauid discribeth these of Saules court to bee: that is, his mortall enimies: of whom he complaineth thus. They goe to and fro in the evening, they barke like dogges and goe about the citie. Behold they bragge in their talke, and swordes are in their lips. Euen as they that were sent by Saule, went and came, and closed *Dauids* house, when Saule sought to put him to death, to the ende he might not escape, and as they

Psal. 59.
1. Sam. 19.

roared

roared and howled like dogges that purſue wilde beaſtes, euen ſo do they nowe a dayes ſeeke after the true ſeruauntes of God. We may adde to this ſaying of Dauid, that, that he ſayeth in another Pſalme of the nature of the wicked, thus. He ſayth in his heart, I ſhal neuer be mooued, nor be in danger. His mouth is full of curſing, deceipt, and fraud, vnder his tongue is miſchefe and iniquitie. He lyeth in waite in the villages, in the ſecret places doth hee murther the innocent, his eyes are bent againſt the poore. Wherefore doth the wicked condemne God? he ſayth in his heart, thou wilt not regard. Heare alſo what Micheas ſayth touching the ſame matter. The good man is periſhed out of the earth, and there is none righteous amonge men, they all lye in waite for bloud, euery man hunteth his brother with a net. To make good for the euill of their handes, the Prince aſked, and the Iudge iudged for a reward, therefore the great man he ſpeaketh out of the corruption of his ſoule, ſo they wrap it vp. The beſt of them is as a briar, and the moſt righteous of them is ſharper Pſal. 10. Micha. 7.

then the thorne hedge.

Tob. All this wee see in our time.

Theo. Therefore wee may well saye
Esai.59. that it is this tyme whereof Esaie com-
Rom.3. plaineth, saying: Your handes are full
Psal.7. and polluted with blood, and your fingers
with iniquitie. Your lips speake lyes,
and your tongue murmureth wicked-
nesse. There is none that crieth for
iustice, none iudgeth according to truth,
but trust in vaine thinges. They speake
thinges of nought, they conceiue labour
and bring forth iniquitie. They haue
broken the Serpents egs: and they spin
the spyders webbe. Hee that eateth of
their egs shall die, and if they be broken,
there will come forth a Cockatrice. The
worke of wickednesse is in their handes,
their feete run to doe mischefe, and they
make haste to shed the blood of the inno-
cent. Their thoughts are thoughtes of
vanitie, waste and perdition is in their
way: they haue not knowen the way of
peace, and their is no iudgement in their
pathes. They so peruerted their owne
waies, that whosoeuer walketh in them,
Mich.7. shall not knowe peace. And therefore
beere what councell Michea giueth vs a-

gainst

gainſt ſuch people. Truſt yee not in a friend, neither put yee confidence in a Councellour, kæpe the dores of thy mouth from her that lyeth in thy boſome. For the ſonne reuileth the Father, the daughter riſeth vp againſt her mother, the daughter in law againſt her mother in law, and a mans enimies are the men of his owne houſe. Therefore I will looke vnto the Lorde: I will waite for God my Sauiour, my God will heare me.

Tob. I promiſe you, this is very good counſell.

Theo. Who can denye, but that Eſay was a great Phiſition, and did better know the nature of man, then euer did Eſculapius, Hypocrates, or Gallen, which are eſtæmed the Princes of Phiſicke? For in their liues, they neuer made ſo good and true Anatomie of man, as the Prophet hath done in this place euen now alleaged, neither did they euer deſcribe ſo truely and liuely all the partes of the body, to make vs the better to know & vnderſtand al the nature therof. For he maketh an Anatomie both of body and ſoule, wherein he ſo aptly deſcri-

A prophetical anatomie of man and of the world.

heth all the parts with their properties, that there is nothing that can bee added vnto it. He first sheweth generally, what whole man is, then commeth hee to the principall parts of him: that is, the head and the heart: and from them, to the tongue and the mouth: the handes and the feete, to the end his Anatomy might be perfite, and for further declaration thereof he saith: Iudgement is turned backwarde, and iustice standeth a farre of, for truth is fallen in the strete, and equitie cannot enter. Yea truth faileth, & hee that refraineth from euill, maketh himselfe a praye. and when the Lorde saw it, it displeased him that there was no iudgement. And when he saw that there was no man, he wondred ỹ none would offer himselfe, therfore his arme did saue it, and his righteousnesse it selfe did sustaine it. Esai. 59.

Tob. I would he would yet say more, for there was neuer more nede. I beleeue when the Prophet spake this, he foresaw, by inspiration of the holy ghost, the trade of the world nowe adaies: for it is vnpossible better to painte out our time, or with liuelyer colours, then he

hath

hath done. For what is the world now, but a wilde forrest and desert of horrible theftes and murthers? For there is now almost no Iustice, but in the force of the hand & sword, whereby he carieth away the prise be it right or wrong. Is not this true Ierome.

Ier. Ouid saith touching this matter, that they feare no Lawes, but Iustice and equity are constrained to giue place to force and violence: and right beeing ouercome, is throwen downe, and laide vnder the sword. And anone after speaking of the yron age in his Metamorphosis, he concludeth.

Lo now lies pitie vnder foote,
and lady Iustice last:
Of heauenly vertues, from this earth,
in slaughter drowned past.

Hee meaneth as much in effect, as Hesiodus before him had said, which is thus much in summe.

Now shamefastnesse and Iustice eke
cleane clad in white araye:
Are fled from hence, and bootelesse
griefes, haue left to men for aye.

Seeing then that it appeareth, that there is, nothing but will and might in

place of reason and right, it is like the example that Homer bringeth forth of King *Agamemnon*, who saide: If yée will not giue it me, I will take it.

Tob. That sentence was very tyrãnous, but what other thing is vsed almost now adayes? And Hesiodus speaking of the like thing, bringeth forth an example of the Hauke and ỳ Nightingale wherein hee doth as it were reprowe tyrants, and sheweth howe the small and weaker sorte, are constrained to suffer wrong and extortion of the stronger and violent: and that tyrants are among men, as prying foule are among byrdes, his wordes are thus much in effect.

But now to Kings a tale I tell,
which haply earst they knew:
The hauke fast caught the nightin-
and high in cloudes she flew. (gale,
This silly bird, when she so felt
those gryping tallents smart:
With mourning voice she waild her
when hauke with cruell hart (hap,
Gan say, thou wretch why waileſt
thy better hath thee quaild: (thou?

Though

Though thou in ſong more pleaſant (be
my power hath now auaild.
I may thee beare from place to place,
and ſup on thee this night:
I may thee keepe or elſe releaſe,
who can reſiſt my might?
Heereby you ſee what folly tis
to ſtriue with higher powers:
Might, now is right, ſo for thy meede
thou getſt but ſtormy ſhowers.

Tob. Truely poore men that are in tyrants hands are lyke the nightingale in the haukes tallents, for, ſing they neuer ſo ſweetely, (as the common prouerbe is,) the belly hath no eares, let them talke, reaſon and theire as much lawe for themſelues as they will, it helpes them euen as much, as did the ſweete ſinging of the nightingale out of the faulkons tallents. For tyrantes heare with none other eares, nor other reaſon then their owne, that is their will, therfore whoſoeuer reſiſteth them is neuer the nere, for hee wrappeth himſelfe in more daunger, and moueth them to more wrath.

Ier. Therfore we may well lay of this matter.

matter, ỹ we dayly proue ỹ to be true, ỹ the King Perrhus answered to one of his yong children, which demaunded of him to whom he would resigne his kingdom, he answered. To him that hath the sharpest swoorde amongst you: there is almost none other reason in the world now a dayes.

Tob When I consider the states and trades of diuers cities and townes, me thinkes they bee like a den of theeues: For their is almost none occupation, art or practise but hath his pilling and polling wherwith he cutteth poore mens throtes. And when I consider the frendship & agrément that countries, cities, townes, villages, neighbours, kindsfolkes, frendes, brethren, sisters, and generally al men beare one to an other, me thinkes I se, Dziphons, Lyons, Beares, Boares, Wolues, Dogges, Hogges, Fores, Snakes, Vipers, Scorpions, Cockatrises, Egles, Hawkes, and other preying birdes, with all kinds of wilde beastes shut vp together in a park or pō cage, which fight, sting, bite, teare, deuoure, & consume one an other. And who in this case dare come nere them

The state of the world.

them to set them at one. For they will as soone fall vpon him that comes to do good as on him that comes to make debate, yea rather sooner, and his daunger is greater. For it is the greatest and most dangerous state now a dayes, to be an vpright man. For the French prouerbe sayth: hee that makes himselfe a shæpe, the wolfe will eate him. Wherefore wee must playe the woules with woules, and wicked with the wicked if we will bee at quiet, yea it so rageth now adayes, that a man cannot knowe his frend from his foe. And therefore they that meddle to reforme or set a stay in this matter, are vsed as if they had to do with a deafe mã, who whẽ he is stricken or angred striketh the next that cometh neare him, or the next that hee mætes, whether they be his frendes or his foes: whether they come to hurte him or to helpe him: For, for lacke of hearing and vnderstanding, he is not able to iudge of his frendes from his enemies, but at aduentures without respect layes on loade, as though euery man were his Enemie.

The greatest danger now a daye.

A deafe man in a chafe.

Ier. If it be so daungerous to haue to

doe

doe with a deafe man, how much more dangerous is it, to medle with him that is both deafe, dumbe, yea and possessed with a Diuell, as many are in these daies? Thou hast heretofore compared the worlde to one possessed with a Legion of diuels, but as the possessed (which our Sauiour Christ healed) were of diuers sortes, so are they that now adayes liue in the worlde.

The world deafe, blind and possessed.

Tob. Why how knowest thou that?

Ier. Aske of Theophraste how manie sortes our Sauiour Christ healed, as he findeth in the Scriptures: and then thou shalt easily know, if all those diuers kinds of diuels, which then tormented men are not now as rife as euer they were or worse, and if there be none possessed with Diuels now which torment others also.

Tob. Tell what thou thinkest of this matter Theophraste?

Theo. I am contented so to doe, but before we enter any further in this matter: I must desire leaue to looke home, and I will come againe straight.

Tob. What is good reason, for we will not trouble thee if thou haue other businesse.

The

The title and ſum, of the ſecond Dialogue.

THe ſecond Dialogue is entituled (Blacke Diuels) becauſe that mention is made heerein of the moſt furious poſſeſſed with diuels, which dwelt among graues and deſerts, and of ſuch men as are like vnto thē, and namely of ſuch as be tyrants, perſecutors, and open enemies of the people of God. For this ſorte of Diuels & poſſeſſed, are leſſe tranſfigured into Angels of light, then ſuch cloaked enemies as make ſhew of friendſhip & familiaritie.

As concerning the principall pointes wherof this Dialogue treateth, firſt there is talke of diuerſities of ſuch Diuels and poſſeſſed, as our Sauiour Chriſt healed.

Afterward there is ſhewed thee, in what ſence wicked men maye bee holden for poſſeſſed, and what maner of poſſeſſed they are.

Of

Of good and Euill Angels, and what they doe about men.
Of the power, malice and practiſes of the Diuell, and howe ware men ought to be of them.
Of the remayning of the poſſeſſed in graues or deſerts, and the cauſes thereof.
Of ſuch as are giuen ouer to the Diuell, and of the iuſt iudgement of God on the wicked, and the Image of their hell.
Of ſuch men as are of wilde and vnbrideled nature.
Of the torment of the ſoule and conſcience.
Of the power of the bridled Diuel.
Of tyrants poſſeſſed with Diuels.
Of the crowns of the red Dragon, & their ſignification, & of the iudgement of God on all perſecutors, that haue perſecuted the people of God.
Of the nature & difference of Blacke Diuels from white diuels and how dangerous aswell the one as the other is.

The

¶ The second Dialogue, *called blacke Deuils.*

Tobie. Theophraste. Eustace, Ierom.

NOwe that thou art come Theophraste, I pray thee shewe vs (according to thy promise) the diuersities and natures of those that were possessed with Deuils whom our sauiour Christ healed.

Theo. The Euangelistes witnesse that he cast out many wicked spirites that tormented the possessed, whereof they write not at large: but there are some other of whom they write more largely and specially amongst which also there were great diuersitie. Math. 12. Mar. 8.

Tob. Wherevpon dost thou gather that diuersitie whereof thou speakest?

Theo. We may gather it either by the multitude of wicked spirites that then tormented the possessed, or by the time when they began to torment them The diuersitie of the possessd healed by our sauiour Christ.

or

or by the working of wicked spirites in them, and the euils which the Deuils did them, or by the qualitie of the persons so possessed.

Tob. Shewe vs the example of all these diuers sortes possessed, so that we may better vnderstand this thy distinction.

Theo. There were some which were not tormented with one wicked spirit onely, but with many, some likewise were possessed and tormented with the Deuill from their Childhode, and youth, some other in their age, some also there were, which were not onely in great furie and rage, by reason of the Deuils which possessed them, but also were both blinde, deafe and dumbe. And touching those that were possessed, they were not all of one qualitie, as we shall perceiue more at large in this place.

A Legion of Deuils in the possessed.

Tob. I do not so much demaunde of thee the example of those that were tormented with many euill spirites, because we haue alreadie talked thereof, in talkinge of him that was possessed with a legion of Deuils.

Math. 8.

Theo. S. Mathew maketh not onely

mencion of one that was so tormented with a number of Deuils, but sayth that there were two: although S. Marke and S. Luke make mencion but of one onely for that the storie of him was sufficient for them to manifest that thinge that S. Mathew, minded to set forth, of the power and grace of Jesus Christ, in the story of the two possessed, of whome hee writeth. To these two wee may adde that which S. Luke writeth of Marie Magdaline sayinge. That our Saviour Christ caste out seuen Deuils from her, wherewith she was possessed. Math. 8. Marke. 5. Luke. 8. Luke. 8.

Tob. What hast thou to say of these kinde of possessed, and namely of Marie Magdaline: for there are many that vnderstande that those seuen diuels which our Saviour caste out were the seuen deadly sinnes which had ouercome her. Hast not thou heard the like Eustace. The errors of the Papists touchinge Mary Magdaline.

Eust. Yea I haue heard our Preachers preache so, which say that she was a common Harlot, before shee was conuerted to Christ, but when hee conuerted her, he droue out seuen Deuils out of her, that is to say: the seuen deadly sins, whereunto she was subiect like a poore

miserable sinner, giuen ouer to all filthinesse. I thinke Theophraste will not say the contrarie.

Theo. If I should shewe how many kinde of wayes your Preachers are deceiued in this thinge, and you with them I should spend to much tyme, and goe to farre from the chefe matter whereof wee now talke, wherefore I will but glaunce ouer the pointes which serue least to our matter.

Eust. Where in is it that our Preachers are deceiued and wee with them?

Luke 7. Iohn 12. Luke 7. 8.

Theo. First, in that they take Marie Magdaline, and Marie the sister of Lazarus and Martha, and the sinner of whom S. Luke speaketh, all for one woman, where in deede they are three seuerall women, as it is easie to bee proued by the Historyes of the Gospel: if I had time to talke of it, but that I will leaue till more leasure.

Eust. What hast thou to say more.

The number of mortall sinnes.

Theo. That your Doctors heere in do shew their ignorannce, in forgiuing such number of mortall sinnes, as if there were but seuen.

Eust. Why, thinkest thou that there

are

are more?

Theo. Yea I say that all sinnes are mortall of them selues, for that they deserue death, euen eternall death: and so remaine continually mortall to the reprobates, in as much as they neither aske nor obtaine pardon through Iesus Christ, which maketh them venial to the elect of God, through stedfast faith in him. But because this is not to our matter, I will wade no further in it.

The difference betweene mortall and venial sinnes.

Eust. Thinkest then then, that those seuen Deuils that were in her, of their very nature and substaunce?

The seuen Deuils which were in Marye Magdaline.

Theo. No man can denie it, except he will manifestly gainesay S. Luke and ouerthrowe his meaning, for he speaketh not in this place of the forgiuenesse of sinnes, which sinners obtaine through Iesus Christ: but he manifestly speaketh of the merueilous workes of Christ, through which, he not onely deliuered the possessed of the wicked spirites which tormented them, but also he healed many of diuers diseases, infirmities and sicknesses. Wherefore there is no cause why they should here take those Deuils for the seuen deadly sinnes.

The difference betwixt the possessed. and those that the Deuill dwelleth in by sinne.

For if wee will understand hereby that our saiuour Christ driueth Deuils out of those, who he deliuereth out of their handes, and withdraweth from sinne: wee may rightly say, that he worketh many such miracles daylye. But they are miracles in the soule, whereof S. Luke speaketh no whit in the place here alleaged, but of such miracles as were manifestly done in the body it selfe. For although the Deuill dwell in those that are subiect vnto him through sinne, neuertheleese wee do not properlye call them possessed with Deuils, except they they torment their bodye, or so trouble their minde as it tourne into a furie or rage. And if wee should take the Deuils for mortall sinnes, in all the possessed y the Euangelists make mention of, wee could not then say, that our Sauiour Christ cast out Deuils did of very nature & substance out of the possessed who he healed, but onely that he deliuered them from their sinnes. For there is no more reason to driue vs to take those Deuils (which possessed Marie Magdaline) for sinnes, then of any other so possessed.

Euil.

Eust. I perceiue well inough that I spend my time in waste to dispute with you. For your new Diuinity condemneth all the doctrine of our Doctors and Preachers, and yet like nothing but onely your new opinions.

Theo. Our opinions are not newe, neither do we condemne the doctrine of your Doctors and Preachers nay of any other, but where they are contrarie to the pure worde of God. And if we condemne any Doctrine by this worde, it is not we that condemne it, but God him selfe: whose sentence we do but pronounce as heretofore his Prophets, Apostles and Euangliste haue don.

Eust. Seeing you expound the holy Scriptures as it pleaseth you, I will let Tobie and you goe forwarde with your matter.

Tob. I denie not for my parte, but that the possessed which the Euangelists speake of, were verilie possessed with Deuils: other wise then sinners, wicked and reprobate are commonly possessed with sinne, through which the Deuill dwelleth in them. But on the other side may we not rightlye holde the wicked

In what sence the wicked may be holden for possessed.

and reprobate for possessed which giue themselues ouer to the Diuell, and doe the workes of the same: For though they shew sayre countenance, then those whome we properly call possessed, and shew themselues not so furious, nener-theless they many tymes execute stronger and horribler things, then they doe, which are euen holde for very possessed.

Theo. I doe not onely agree to that that thou hast spoken, but I say further, that this sorte of possessed are much more dangerous then the other, if a man could know them, For, the lesse they are knowen the more hurt they do not onely to other men, but to their owne selues. And because men cannot well perceiue how the Diuell pertaith their soules by meanes of sinne, God hath set forth this Image before their eyes in the persons of the possessed which are knowen to be such, to the end that by them they might learne to know, by the tyrranny which the Diuell executeth on their bodyes, what tyrranny he vseth on their soules when they are giuen ouer to him. Now when wee reade that which the Euangelistes haue written of the possessed, let

vs consider in them, the estate of poore sinners which are in the power of Sathan.

Tob. What sayest thou to the first, touching the possessed which are tormẽted with many Diuells.

Theo. Thou knowest that it hath bene a common opinion among Christian men of long tyme, that God hath giuen to eache man a good Angell to keepe him, and likewise that euery man hath an euill Angell that striueth with ỹ good, and goeth about to hurt and wholly ouerthrow him whose euill Angell he is.

Tob. Yea I can yet say the prayer by rote that was taught me when I was young to bequeth me to my good Angell. But tell me I pray thee, thinkest thou not that euery man hath a good and yll Angell?

Theo. Thou mayest beere perceiue by the histories of these possessed which were tormented with so many Diuells, that they had more then one euill Angel a peece, for they had as many euill Angells as they had Diuells within them.

Tob. If God suffer many Diuells at once to fall on one man, to hurt and de-

stroy him if they can, I doubt not, but that he giueth also when it pleaseth him many good Angells to his children, to guard and defend them from those wicked Angells, which are playne Diuells.

Of the gard and Ministery of angels.

Theo. The holye Scripture maketh no expresse mention that God giueth any certaine number of Angells to his elect, to conduct and defend them, but it generally teacheth vs, that God hath created Angels to serue those that are appointed to life euerlasting, and that they be assigned to them, to defend them. And therefore the Psalmist saith, That the Angells of the Lord are campyd lyke an hoast, about them that feare the Lorde.

Psal. 91. Heb 1. Math. 4. 18. Psal. 34.

Further more wee reade that the charge of a whole Country, kingdom or empire is giuen by the Lorde to one Angell, as Daniell doth plainely declare. Likewise we reade, that God hath sometimes sent many Angells to keepe and defende one man, as witnesseth the vision of Heliseus seruant: when the Lorde caused him to see the succour that he sent Heliseus his maister.

Dan. 10.

2. Kings. 5.

Tob. Seeing wee haue so many enemyes, and so cruell, we haue great nede

of

of Gods sauegard, and that hee send his Angells to keepe, guide and defend vs, or else we should surely bee but very ill kept.

Theo. Although our good God and father, hath very well prouided for that from the beginning, nevertheleſſe wee must not be careleſſe, but watch continually, as warriours doe, that loke euery houre for ỹ assault or allaroms of their enemies. And therefore after S. Peter had admonished the faithfull to cast and lay all their care on God, assuring them, that God would bee carefull for them, hee exhorteth them after this maner: Be sober and watch, for your aduersary the Diuell as a Roaring Lyon walketh about, seeking whom he may deuour, whom resist stedfast in the faith. Seeing then that the Lord hath warned vs of the malice of our enimy and of the desire that he hath to hurt vs ouerthrow vs, and the diligence that he vseth therein, and likewise of the dutie on our part to resist him, and the meanes that God giueth vs to defend our selues against that so dangerous an Enemy, certainly we ought not to bee careleſſe and slouthfull

Wakefulnes against snares & assaults of Sathan.

1. Peter. 5.

full therein. For if we despise the warnings that God by his word hath giuen vs, and care no more for them, then if we were out of dãger, do we not deserue that God in iust iudgement should giue vs ouer into the hands of our aduersary, as children of Rebellion & disobedience. For we are forbidden to tempt God: and we both tempt him & mocke him, when we despise his warnings, and vse not ẏ meanes which he in his worde hath declared vnto vs, and by which hee will helpe and succour vs. And therfore the examples of the possessed that we spake of euen nowe maye serue to waken vs, that we be not sodainly ouercome with so cruell an enimie, who as he desireth nothing but our vtter destruction, so he ceasseth neither day nor night to range & rome, to & fro, to set on vs at vnawares, as we see euidently by the example of Iob, & in the similitude which we spake of before, that our Sauiour Christ made vnto the Iewes, touching the wicked spirite that wandered in the deserts and sought for rest.

To tempt God.
Dan.6.
Mat.4.
Luk.4.
Psal.95.
Heb.4.4.
2.Cor.10
The Deuils diligent to hurt.
Iob.1.2.
Mat.12.

Tob. If one Diuell bee sufficient to trouble and torment the whole worlde,

in

in what state be the poore possessed, that are not onely troubled with one, but with many.

Theo. To the ende that we may the better iudge of this matter, & perceiue ỹ malice and rage of our aduersary, let vs cõsider into what fury hee bringeth those possessed, which answered our Sauiour Christ that they had a legion of Diuells within them, because they were possessed with a great number: as it well appeared (when Christ gaue them leaue to depart) by their entring into ỹ heard of swine that were therebye: and then we shal wel vnderstand, how we may come to the knowledge by such examples into what state the Diuell bringeth mens soules through the sinne that raigneth in them, and into what torment & trouble he bringeth the whole worlde by the same meanes. The power that the diuell hath to torment men.

Tob. I wene S. Mathew writeth ỹ these two possessed of whome thou speakest came forth of the graues and were very fearefull, so that none could passe that way. Mat. 8.

Theo. S. Marke touching of this matter, saith, that he had his abyding of him Mark. 5.

that

that he spake thereof, among the graues, and no man could bind him, no not with chaynes: because that when he was often bound with fetters and chaines, he plucked the chaines in sunder, and brake the fetters in peces, neither could any man tame him: and alwayes both night and day he cryed in the mountaines, and in the graues, and stroke himself with stones. S. Luke sayeth further of this matter, that he was long tyme possessed with the Diuell and he ware no clothes, neither abode in house but in graues, & breaking the bandes that he was bound with, was caried of the Diuell into the wildernesse.

Luk.8.

Tob. There are many thinges to be considered in these possessed, in which I would know thy minde.

Theo. Shew them in order, & I will answere the re to euery of them as GOD shall giue me grace.

The abyding of the possessed in graues and deserts.

Tob. The first is, touching their abyding in the graues, and deserts: and why the Diuell rather carryed them thether, then to any other place. For S. Luke saith plainely, as thou diddest rehearse euen now, that the Diuell did carry them

Luk.8.

them to those places.

Theo. Thou must vnderstand, that the Diuell doth not onely torment the possessed in their bodies, but also they so trouble their vnderstanding, that all bodyly torments were nothing in cõparyson of the torment of the mynde, now the Diuell hauing thus troubled their minds, puts horrible and strange things in their imaginatiõ: so that many times they know not whether they be beastes, men or Diuels: whether they be quicke or dead, but euen as their imaginations and fantasies carry them. Torment of the body & minde. Fond imaginations of frantike men.

Tob. I haue seene frantike, melancolike and furious men, which were not esteemed to be possessed, and yet had such imaginations as could not be removed out of their heades, though the strangenesse thereof were incredible. I haue heard many tales of diuers that haue bene in that taking: but amongst other of some which beeing out of their wits thought they were dead: and had this foye so rooted in their fantasie that they could by no meanes be perswaded to eate meate: for when any man offered them either meate or drinke, they answered,

that

that they were dead, and that dead folkes did neither eate nor drinke: so that some of them haue died of hunger and thirst: and some of thē haue bēn brought to eating, because that other which fayned to bē dead as well as they, did eate and drinke.

Nider in formicar. Lib. 5. cap. 12.

Theo. Iohn Nider maketh mention of a certaine Cittizen of Vienna in Austriche, whom he sawe whilst he studied there, that could neuer bē perswaded either to eate or drinke, being in this raueris that thou speakest of, but died for hunger. Nowe if diseases and euill humors that be in man, be able so to trouble his braine and vnderstanding it is not to be doubted but that the Deuill can trouble him more and by many other meanes, whereof men knowe not the causes, whether it be that he vse the meanes of the euill disposition of those that he seeketh, or that hē do it without the ayde or meane thereof. And therfore it is very likely that those Deuils which possessed the men that wee euen nowe spake of, had put some such like toye in their phantasie, and made them imagin that they were dead. For which cause they

they fled the companie of the liuing, and withdrewe themselues into the graues (which were places appointed for the dead,) as vnto the lodging méetest for them according to their fond imagination. And because desert places be not inhabited, they withdrewe themselues thether, to flée the company of men. For there are some melancolike and furious folke, that so hate men, and are gréeued with the conuersation of others, that they can not away either to sée or heare any body, but desire to be a lone like wild beastes. It séemeth that these two possessed men were of these sortes, and therefore desired to be in deserte places.

Tob. They that liue in feare of death liue in a merueilous paine. The feare of death.

Theo. They liue in a paine which tormenteth them more then death it selfe.

Tob. I doubt not thereof. But mée séemeth that these which already haue opinion that they be dead, and both flée from the conuersatiō of men with great hatred, and also this present life, are in much more miserable estate. For hée y feareth death, liueth some what bee-

twéene

twéene feare and hope, but he that hath this opinion that hée is already deade, is not onely out of all hope of life, but euen in the case of a condemned person in the handes of the hangman, or as the damned soule in perpetuall paine.

Theo. Therefore thou maiest well thinke in what tormẽt the soules of the poore possessed are, hauing such imagination. For they were as hauing alwayes present death before their eyes, and dying continually, and yet can not wholye dye.

Tob. Howe could they imagine to bée already dead, and yet to dye againe as if they were not wholy dead? It seemeth that these imaginations be quite contrarie.

Theo. Thou must not meruaile at that, for there is no staye in those that are troubled in minde and vnderstanding, but chéefely when the Deuill puts in vre: for they haue no certaine iudgement to iudge any thinge by reason, neither to vnderstand reason when it is told them. Furthermore thou shalt vnderstand, that the tormentes of these which are giuen ouer into the handes of the Deuill

The torment of those, that are giuen ouer to Sathan.

Deuill are so horrible, that it casteth them into vtter dispaire: and therefore they seeke all themeanes they can to rid themselues of it, though it bee neuer so impossible. Wherefore there is no doubt but that the damned which beare the iudgement of God, feele themselues so overladē with the burthen of his wrath and curse, they would gladly bee dispatched: yea so dead that there might bee no memory of them after death, no more then of brute beastes.

Tob. I doubt not but that they had rather their soules were mortall then immortall, and that their bodies might not rise againe, rather then to rise to perpetuall torment.

Theo. Thou mayest well vnderstand, that it was not for nought ỹ our Sauiour Christ sayd of Iudas: that it had beene better ỹ mā had neuer been borne. Mat. 26. The iudgement of God on the wicked.

Tob. Wherefore said Christ so thinkest thou?

Theo. He said not simply ỹ it had been good ỹ Iudas had neuer beene borne. For Pro. 16. how mischeeuous so euer he was God made his wicked treason to serue to his glory. And therefore it was good that he

was borne in reſpect of Gods glorie, which created all thinges to that ende. But ſithe Iudas was ſo wicked that he miſchæuouſly rebelled againſt God, and thereby deſerued eternall damnation, our Sauioure Chriſt ſpake in reſpect of the perſon of Iudas, that it had bæne better that he had neuer bæne borne, then ſo wickedlie to caſt away himſelfe for euer. Wherin our Sauiour Chriſt teacheth vs two things worthy to be noted.

Tob. What is the firſt?

Theo. That is: that God ſo maketh wicked inſtruments to ſerue to his glorie, that by them he executeth his eternall ordenaunce, and yet neuertheleſſe he puniſheth them for their euill imaginations and wicked workes.

Tob. What is the other point?

Theo. The other point is: that hæ thereby declareth vnto vs, how horrible the paine of the wicked & reprobate is, in that the greatneſſe of the ſame is not to be compared, with the excellent gifte of this mortall life, and the benefites which wæ may beare receiue.

Tob. Yet life is a good and excellent gifte of God.

Theo.

Theo. That is very true. And therefore if it be better for man neuer to haue liued, or neuer to haue bene made, then to be made to beare the euerlasting curse of God thou mayest easilie iudge, howe great a burthē it is, to beare such a iudgment. And therby we may perceiue ẏ, that which Iesus Christ speake to Iudas concerning this matter, was likewise spoken to all the reprobate and enmies of God. Ouid because we can not vnderstand nor comprehend them, God hath heere set forth before our eyes horrible images in these possessed, men whereof wée speake. For I would aske thée a question. Whether hadst thou rather (if thou were put to thy choyse) neuer to haue bene borne, or to be for euer in the estate ẏ these possessed men were. The Image of the hell of the wicked.

Tob. I had rather if I had none other respect but my selfe, neuer haue bene borne into the world.

Theo. And yet all ẏ is written of these possessed men is nothing, in comparison of the torments of ẏ damned and reprobate: which beginneth not onely so sone as they are departed out of this present life, but euen whilst they liue, so sone as

they reſiſt God, and fight againſt, their owne conſciences.

Tob. We may then place thoſe wicked ones that thou ſpeakeſt of, in the nũber of theſe poſſeſſed men that make their abiding in the graues: as if they were already lodged with death, and had him alwayes before their eyes.

The torment of the ſpirit and conſcience.

Theo. Though they make afairer ſhew towardes the worlde, then the poſſeſſed dõ, and are not ſo much tormented in body, yet are they no leſſe tormented in ſpirite and conſcience then they: For, though they goe about to appeaſe it, as much as they can, yet the Lordes ſaying ſhall alwayes remaine true which hee ſpake by the mouth of Eſaie: ſaying. The wicked ſhall neuer haue peace nor quietneſſe, but ſhalbe continually like the ſea, which is alwayes in torment.

Eſaie. 48.

They that hate and are wearie of all men.

Tob. As concerninge thoſe that thou ſpeakeſt of which hate all men and theyr converſation, and ſeeke to bee ſolitarie, becauſe all the worlde doth extreamelye a voyde them, I haue knowen ſome that in ſteede of ioyninge in theyr Wiues and Children, they haue ſo extreamelie hated them, that they

coulde

coulde neither see them nor heare them, no nor abide any other person.

Theo. Thou mayest wel, place those in the number of those possessed that fled into the desertes. For there are some wicked ones so enuious & hateful to euerie man, through th'extreame couetousnesse that continually gineth their greedie heart, that they would haue all the worlde themselues: therefore as they can away with no man, no more can any man away with them: yea they can not away with themselues. And this is the cause that they become like to these possessed men which not onelyfell vpon all such as passed by and they mette, so that none durst passe by the place where they were, but also they cruelie tormented themselues, and beate themselues against the stones. Math.8. Mark.5.

Tob. If the Deuill haue suche power ouer those whome hee ruleth, that hee causeth them to torment themselues, yea if they coulde to destroye themselues, wee nede not meruaile if such bee cruell and furious against others.

Theo. Notwithstandinge thou seest

how God hath Sathan so in bondes, and
The Deuils power brideleth him by his prouidence, that he
brideled. can not worke his will, neither in the
person of these poore possessed, nor in any
other: for though these possessed brake
their chaines and bones, so that none
coulde keepe them bound nor stay them:
neuertheless they could neither destroy
themselues, nor hurt any other further
then the Lord gaue them leaue.

Tob. If God had not prouided, they
might haue don much harme, consider-
ing that they were so furious, mightie
and stronge, that there were no bondes
nor chaines but they brake.

Theo. Thou mayest well thinke,
that that strength came not alone of
themselues, for they were but men as
other men are: whereby we may per-
ceiue, that the Deuils which possessed
them did employe their force to worke
such thinges, as surmounted the order
of nature.

Tob. It is not to be doubted but that
their strength came from them as thou
hast sayd: for it is certaine that it came
Iude.15.16. not from the spirit of God as Sampsons
did: who also brake Chaines and bonds,

carried

carried away towne gates on his shoulders and ouerthrewe Houses with the strength of his handes.

Theo. Nenertheleſſe, thou seest how God had these possessed in such bondes, that not withstanding the strength that the Deuils gaue them, yet were they alwayes so subiecte to Iesus Christ, as if he had, had them in chaines and bonds, and although they fledde to the Graues and desertes, yet when it pleased Iesus Christ, he brought them from thence, and constrained them to appeare before him, as if a iudge should call a wicked doer out of prison: to appeare before him, to giue sentence against him. Now if our Sauiour Christ haue shewed such power on these possessed, and ouer the Deuils which tormented them, wee may not doubt but that he hath as much power now as euer he had to represse the cloaked possessed that are nowe a dayes, and also these Deuils by whome they are conducted and gouerned. But especiallye wee may bee well assured, that hee will not lose the bridle more to tirantes then to these possessed, whome they resemble in many thinges. For

Tirants possessed.

they are strong and mightie possessed, whom mans power cannot easily resist, yea and they be furious, like the lorde & maister that they serue. And therefore it is written in the Apocalips, that the red dragon had seuen heades, and on euery head a crowne, & he had also ten hornes. The crownes and hornes of the red Dragon. Apoc. 12. For the deuill hath at all times gouerned such tyrannous kings and Princes as persecuted ỹ people of God. Furthermore lawes be giuen to men as bonds and bridles to restraine them from all kind of ryot or beastly life: and therfore Dauid admonisheth vs, saying: Be yee not like an horse or like a Mule, which vnderstand not, whose mouths thou doest bind with bit and bridle, least they come neare thée. Pſal. 32, But there is neither bit nor bridle that cã restraine the tyrãnie and furie of tyrantes, by reason of their power, and the practises that ỹ red dragon which is the diuell, worketh in thẽ and by them. Wherefore they may well be compared to those furious, violent, & wilde possessed mẽ. But our greatest cõfort, is, that Iesus Christ which is their iudge, is able ynough to call them to iudgement before him, either to bryde

their

their rage, or to condemne them to the bottomlesse pitte of hell to the Deuill, whom they had rather obey then God. And therefore it is written in the booke of Daniell, that the sonne of God hath iudged and condemned all beastes: by which is signified the empire and kingdomes which haue persecuted the people and Church of God, and haue donne so much harme on the earth. Daniell.7.

Tob. I vnderstand this point verie well: now remaineth to heare what Ierom hath to say.

Ier. Because that the tyrants which openly persecute the people and Church of God, and vse nothing but rage force and violence, do manifestly declare themselues to be the enemies of God and his Church, it seemeth that we may rightly call such possessed & diuels blacke diuels.

Tob. Why saiest thou so? Didst thou euer see either blacke or white diuels. Black Deuils.

Ier. Seeing they are spirites without bodies, they can neither be blacke nor white, for they can receiue no colour, sith that colours haue no place but in visible and corporall things. But I speake this, because painters commonly paint diuels

The Prince of darkneſſe his liuerie.

deuils blacke, and wee imagine them so to bee, which is not wholie without reason: for seeing the deuill is Prince of darkeneſſe, the collour is very meete for his liuerye, because it representeth darkeneſſe much better then any other, as whiteneſſe best representeth light: For which cause contrarie wise painters commonly make Angels white and shininge: and when they haue appeared to men in likeneſſe of men, they haue often times appeared after that manner, as the holy Scripture witneſseth.

Math. 28. Mark. 16. Luke. 24. Iohn. 20. Acts. 1. 10. Iohn. 12. 15 2. Cor. 3. Luk. 22. Epheſ. 2.

Tob. Seeing the deuill is a Prince, yea the Prince of the worlde, and is also called the Prince of darkeneſſe, it is good reason that hee shoulde haue a liuerie, as other Princes and Lordes haue, and that it shoulde bee blacke. And so seeing thou diddeſt call theſe blacke Deuils that wee talked of, thou makeſt mee imagine that thou thinkeſt that there are also White Deuils: or elſe thou needeſt not to haue vſed that title as a diſtinction of blacke Deuils from other.

Ier.

Ier. As wee maye rightly call those blacke Deuils which openly shewe themselues to bee Deuils, so likewise may wee call those white deuils which transfigure themselues into Angels of light. For although they bee Deuils indeede, neuertheless they disguise themselues so, ỳ they are taken for Angels of light, though they be Angles of darkenesse. White Deuils. 2.Cor.11.

Tob. I thinke those white Deuils are more daungerous then the blacke, for that they are more subtill and traiterous then the other and are no lesse cruell and furious.

Ier. There is no difference, but that these white Deuils can better couer their crueltie and rage for a time, but in the ende, they are rewarded like Hipocrites, euen as they are deuillishe Hipocrites; their cloaked Hipocrisie, crueltie, and furie must bee discouered. And therefore it commeth to passe many times, that these kinde of Deuils become more fell and murtherous, then any other.

Tob. Seeing wee haue spoken of blacke

Auncient blacke Diuels and white. Diuels.

blacke Deuils, I would wee speake a little of white Deuils, that wee might learne their nature, and beware of them.

Ier. As thou haste had examples of blacke Deuils in all the auncient tirantes which heretofore haue persecuted ỹ Church, wherby thou mayst know their nature, thou hast likewise many examples of white Deuils in all the auncient Heritickes, and in all the hipocrites and householde ennemies of the Church: which hath euer don more harme, then all the open ennemies that euer the Church had, how cruell so euer they were.

Tob. Nowe that wee are deliuered from these auncient white Deuils, I would we should now talke of these of our time which touch vs nearer.

Ier. I thinke Theophraste will be readye when thou wilt, to satisfie thine expectation.

Tob. And I will also be readye to heare when it pleaseth him.

Theo. Then wee shall all quickelie agree. But before wee ende thys talke, I will shewe you one auncient example

example of a Diuel that was both black and white, who hath many fellowes in these dayes. A diuell both white and blacke.

Tob. What Diuell is that.

Theo. It is Iulian the *Apostata*. When this Iulian became Emperoure, and had renounced the Christiã religion which he before professed, he went about with all his might wholly to abolish it, and to establishe that Heathen religion which he followed. And bicause he knew by experience, that the tyrantes before him profited nothing with their persecutions against the Christians, but rather increased that Religion which they sought to abolish, then diminished it, he toke a contrary way to them, much more dangerous then theirs. Wherein we may rightly say, that the blacke Diuells of his predecessors, tirants, conuerted themselues into a white Diuell in the person of this *Apostata* for he went not about to persue the Christians, and with cruel persecution, torment & death, to make them renounce their faith, and to embrace his Paganisme, but rather to winne them by flattery, worldly honour, riches, giftes and presentes. And Iulians deuil conuerted into a white diuel

therefore

Tripart. hist lib. 6.

therefore at the first hee entreated them very courteously and commaunded that none should torment or trouble them, or constraine them to doe sacrifice to their Gods, but suffer them quietly to liue with their owne religion.

Allurings of Iulian to deceiue Christians.

Tob. That was a wonderfull subtilty, for many may soner bee ouercome by such meanes, then by persecution and torment.

Theo. Thou mayest bee sure that hee wan many by that practise. For the ambitious, glorious, and couetous, which desired honoures, riches, & offices in the court, an to be heaued vp into high dignitie, sought to please him, perceiuing that they were most made of that most fauoured his religion, and were farthest from the Christian religion, which this Apostata hated to the death. But notwithstanding all these practises, he could not win so many by this meanes as hee desired, for, by reason that there were many Christian Emperors before him, since Constantine the great, the number of the Christians was greatly encreased, in so much that Iulians Court was full, and the greatest part of his officers and ser-

seruantes were Christians. For this cause hee vsed a more subtil crafte and dangerous sleight, to deceiue the moste vertuous, and those which most feared God, and his religion. For he knew that good life & holy conuersation would much moue the people. And, because the Pastors, and Ministers of the Christians, were then of very vpright life and holy conuersation, and that by their example they stirred and drewe men to their religion, and to follow their doctrine, and also confirmed those more which had already receiued their religion, he went about to reforme the state and lines of the Priestes and religious men of the Paynims, and their Gods and ydols, after the example of the pastors and ministers of the Christians. And this he did, to the'nd that the Christians should cast ẏ Gentiles in tæth, with the wicked life of their Priests and ministers neither ẏ the Gentiles being offended therwith should bee moued to forsake their heathnish religion, & become Christians. For they ẏ haue any sparke of ẏ feare of God, yea the very superstitions & ydolaters, misliyke their pastours and ministers of

Christians in Iulans court.

An other subtilty of Iulyan to make men haue the better deuotion to the heathen relygion.

what

what religion so euer they be, when they perceiue their wicked and vicious life. For euen ẏ wicked themselues, looke for better life then their owne at their hãds whom they esteeme to be their guides, & to haue administration of things which they thinke holy. And therefore they require of such persons a straighter & vprighter life then their own or any other. For they thinke they haue more libertie then they that ought to be the example & rule of their life. Wherfore they cannot suffer that to be in them, which they can well suffer in other that are not of ẏ calling, yea & in themselues, as wee sée the Papists at this day. For, not onely the most superstitious and demute of them, but also the least religious, the greatest mockers of al religion, the most vicious and vnruly of all, are sore offended with their Priests & Moncks, and cry out against them, that they lead an offensiue life, and a life that séemes not to be according to their profession. And therfore there are many of both sortes, that care neither for them, their calling, nor religion. But because they cannot iudge of true religion, vpright life, and good conuersation,

The offẽce of the euill life of pastors.

Hypocrisie in stead of holy life.

uersation, according to the rule of Gods word, they are contented with the lyfe of their Priestes and Monckes, so that there bee no notable or apparaunt hite in them. It suffiseth them, if they haue onely an outward shewe of discretion & holynesse, which they take principally to consist in superstition, hypocrisie, ceremonies, counterfayting, and outward workes: and not in true Christian vertues. And therfore whosoeuer can best play the superstitious hypocrite, pleaseth them best, and is best esteemed amongst them. And this knew Iulian the Apostata very well. Therefore he commaunded the Priests religions and ministers of the heathens God, to enforce themselues at the least to counterfait as nigh as they could the lyfe and manners of the pastors and ministers of the Christians: and that they should vse themselues so, that there might bee no apparant or notable crime in them, which might make the people mislike them, their ministerye, or the religion of the Gods which they serued. Wherefore he forbad them to goe to any cōmon plaies, to tauernes, or to meddle with any filthy

A reformation of Iulian in the heathens Priestes.

Tripart. hist lib. 6. ca. 28.

practise, or any vnhonest arte not seemely for their calling. To bee short, hee made such a reformation among these fellowes, as the Pope and his make cōmonly among themselues for their Priestes, Monkes, and the rest of their clergie. For when they see that euerye man cryeth out at their pryde, pompe, brauery, pleasures, ditties, and at their great excesse in all thinges, at their Epicurian life, giuen ouer to all filthinesse and enormitie more then any other, they make a shew of reformation & creation of suche vice and horrible sin as raigneth amongst them, which they can in no wise excuse: but in the meane while, they neuer come to the principall matter, but are contented to dasell the eyes of the poore ignorant with a fained apparance of slight reformation, as in apparell, in pomps in meats, & excessiue brauenesse, in haukes, in horses, in pastimes, and in the obseruation of their ceremonies, and such like thinges: and as for the most notable and infamous vices which they cānot forbeare nor correct, it sufficeth for reformation thereof to worke secretly, and not so openly and com-

Popish reformation.

commonly that all the worlde perceiue it, and point at them, and that the most vicious, vnruly, and most offencine theselues, be not offended with their offensiue lyfe? In this meane while, there is no talke at all of their false doctrine, nor of the abuse in their religion, nor in their whole state, but onely in those thinges which are so euident and intolerable, that there is no man can beare with it, no man so blinde or blinde that can not perceiue it, and that knowyth it not and openly condemneth it.

Tob. Then all their reformation is none other thing, but onely an hypocrisie which serueth them for a cause the better to couer their filthinesse before men, to the ende that their estate be not discryed, nor diffamed.

Theo. This reformation is of lesse appearance then the reformation of Iulian the Apostata: for he did not onely reforme the Priestes of his religion as I haue saide, but did also shew himselfe to be a very good Emperour liberall and charitable to the poore. Also his lyfe would shame a great many now adaies, yea not onely Emperours kinges and

The philosophical life of Iulian.

Christen Princes, Popes, Cardinals and Prelates of the Church, which are more worldly then the world it selfe, but euen Monkes, Hermites & the most reformed and the straightest liuers of them all, though their appearance of holinesse be neuer so great. For first he was very well learned in all humaine learning & very studious, so that he was alwayes at his booke or otherwise occupyed in some vertuous and honest exercise, at the least in outward shew. And therefore he loued wise men, but principally Philosophers. With whome his Court was euer furnished. Since Iulius Cæsars tyme there was no Emperour but he, that could recite in the Senate or Councell the Orations or declarations of his owne making. As for his Court and the rest of his life, he liued more like a sober and continent Philosopher, then like an Emperour or worldly Prince: and therefore he put away his cookes, vsing such sober and simple dyet, that he needed them not. Yea he had no barber of his owne, for he sayd one barber could serue a great many men. To be short, he liued a Monchish life. For he was

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Iulius court Tripart. hist lib 6.

taught & brought vp in his youth, with Monckes, who in those dayes were not so sore degenerated from the manners of the auncient Monckery as they are at this present: but their life had great appearance of holynesse. Iulian therefore had a smatch of his youthly instruction and bringing vp, which serued him the better to colour his ydolatrie. For this Deuill profited so wel in that Monckish schoole, that hee had good skill in dissembling. To be short, he led such a lyfe, as if there were any at this day: I will not speake of Princes, but of Prelates of the Popish Church (who ought to bee the light of other) that should liue such a life, in such conuersation & such knowledge, men would stéeme them for holye men, yea they would worship them as young little Gods. For after his wife dyed, he neuer marryed agayne, but liued in continence all the rest of his lyfe, neither was there at any tyme, any whoredome perceiued in him. Furthermore he had no seruantes aboute him to maintaine pleasure or pastime, but onely to serue his necessitie. And as touching his lyberalitie and charitie whereof I spake

The Monkish bringing vp of Iulian.

The dissimulation of Iulian.

The continence of Iulian.

The foundation of hospitals by Iulian.

before, he erected hospitalls after the example of the Christians, as wel for wayfaring strangers, as for those of ỳ countryes: and commaunded, such to bee erected throughout all his Cities. And gaue to them greate reuenewes both of Corne, wine, money, and all other thinges necessary for the maintenaunce of the charges thereof: but chefely he gaue great liuing to the poore, that kept the temple of the Gods. He commaunded also that the Heathens should make collections for the releefe of the poore, as Christians did. For he sayde, that it should be great shame for them, if those wicked Galileans which from time to tyme had suffered so great hinderance & losses, and so great persecution for their religion should be so lyberall and charytable that not onely they should sustaine the poore which were of their owne religion, but also should succour and helpe both Iewes & Gentiles which were their Enimies and that he which had the Empire of the whole world, and they that followed his religiõ should be more niggards towardes their own, then the Galileans were to strangers, yea to their

The charity of the antient Christians.

mortall

mortall Enimies. And therefore hee thought it great shame, both for him & his religion (which hee woulde exalt aboue the Christian religion,) to be ouercome in liberalitie and largenesse, by the Christians, whom hee called Galileans in despite and mockery, (because Christ and his Apostles came out of the Countrey of Galile which was the most despysed euen amongst the Iewes: as it appeareth by diuers places of the Gospell, and specially by S. Iohn.) And therefore hee named Iesus Christ with ỹ same name, calling him Galilean in despite & mockery.

Iohn. 1. 7. Christians called Galileans.

Tob. For ought that I can perceiue, all this liberalitie of Iulian that thou hast talked of proceeded not of true liberalitynor true charity that he gaue to the powre and needy, but for enuie of ỹ Christians, and spite that hee had, that their charitie & liberalitie did so much honour their religion, drew men to it, and dishonor the Paynims religion. And therefore hee woulde not that their religion should be lesse honored in this matter, then the Christian religion. And by that I perceiue that the Christians in those

dayes had to do with a subtle diuel: who could cunningly chaunge himselfe from a blacke diuell into a white. But I wold wish if we can now haue Angels in sted of diuels, that at least we had many such diuels in that point, but principally amongst you that brag so much of the reformation of the Gospel. For seing that you hate the Pope, and Prelates of the Church, Priestes, Monckes, and all the religion which you call Popish, & that yee cry so much against them: I would yee would (in spite of them & in shame of them) become more liberall & charitable then ye be: and that ye had more care for the poore that are amongst you then yee haue: and that ye would so honor your religiõ, þ ye might kepe it from blame, and that those which you call Papistes, should not surmount you in liberalitie & charitie as Iulian did to honour his religion, in dispite of Christ & the Christian religion. For if liberalitie and charitie were as great in these dayes amõg you, as in olde time it was among auncient Christians: ye shoulde haue as great a vauntage ouer your enemies, as those good auncient Christians had ouer the

The example of Iuliã to the shãe of Christians.

Gen-

Gentiles. But you care not for any such honor. Howe sayest thou Eustace is not this true.

Euit. Though they brag neuer so much of their religion, and the we them selues very well affected to it, and desire greatly the aduauncing & exalting therof & the abolishing of ours, neuertheles their deuotion is not so great, ỹ they become one penny the more liberall for it, neither is their charitie so great, ỹ they forget anye iot of their couetousnesse, which is greater, more greedy & insatiably in them, thē euer it was or is amōg vs whom they call Papists, or amongst our Priests, Monckes, & prelats, against whom they cry out as though al charity were quenched in them, and that there were no couetousnes in al ỹ world, but theirs. For, so far are these new Christians from giuing any thing of theirs to the releefe of the poore, ỹ they euen take away ỹ which others haue giuen them heretofore. Yea so far are they frō erecting or giuing any thing to Hospitals, ỹ they will not maintaine those which were founded by their predecessors to their hands. There are many Hospitals which

Charity required in those that brage of the Gospel.

which heretofore haue bene gouerned by Priests, which were much better gouerned then, then they be now by these new Church reformers. For maisters of hospitals are many times made, as bailiffes and other officers be made, not so much to minister iustice, and to execute the office committed to them, as to fill their purses and to make them riche. Is not this a godly reformation to make maysters of hospitalls not such as are mete to gouerne ỳ goods of the poore, but such as can shift for themselues, and make ỳ poore fast.

Tob. What answerest thou to that Theophraste methinks Eustace speaketh reason.

Theo. I would hee had lesse reason so to say, but yet he taketh euery thing at the worst. For hee loketh so much at those that doe not their duetie, ỳ he forgetteth to loke on those that doe it. But put the case that there were greater disorder in this matter on our behalfe then there is, I would the Papists (whō Eustace now defendeth) would so enuie vs, that in spite of vs they woulde become more charitable and honest then eyther

they

they or we be yet, and that they woulde surmount vs in al vertues. But though they bee holden for neuer so zealous in their religion, yet I feare not that they will so dishonor vs as I haue wished.

Tob. I thinke ẏ neither they nor you are so spitefullie bent, to goe about to dishonour one an other after this sorte, how spitefull so euer yée be one against an other in other thinges. But wee will leaue such occasions, in which some will whiten themselues in blacking other, & talke wée againe of Iulian the Apostata, whose storie thou haste not yet ended. Thou hast already tolde how hée transfigured himselfe into a white Deuill diuers wayes, but thou hast not yet declared how the white Deuil become black.

Theo. When he sawe that by all the meanes that he could deuise he coulde not abolishe the Christian religion and establish and augment the Heathen religion but that contrariewise it increased more and more, he was merueilous angrie and in such rage as he could not forbeare, but in the ende manifestlie to open it. And here vpon he forbad the Christians the readinge of the heathen

Poets,

Poets, Orators, and Philosophers: to the ende that they might not alleadge them for authoritie against the Heathens. For he vsed to say: The Christians do pricke vs and thrust vs through, with our owne fathers, because they did confound the Heathens with their owne bookes: and whipped them with their owne rods, as the faithfull at this daye do whip the Papists. For if we had none other bookes but their owne, wee should haue sufficient to condemne them all of false religion and abuse. Wherefore if they would do well, they should rather forbid the faithfull to reade their bookes, then the holy scriptures. For, the dishonour is the greater vnto them, if they be condemned by their owne writinges and by such bookes as they make of greater authority then the scripture it selfe, for that they will rule the doctrine therof according to the contentes of the same bookes.

Tob. But did not Iulian the Apostata otherwise persecute the Christians, then to forbid them the reading of these bookes.

Theo. He could not wholy forbeare per-

perſecuting of them, and would haue vſed more cruelties if he had durſt. But his Deuill was ſore troubled in this. For, when he would haue played ỹ blacke Deuill, and haue ſpewed out his ſwelling venim, two thinges hindered him: The one was that, whereof I ſpake before, that is, that he ſawe that it profited little or nothinge to returne to that firſt furie, where with he vſed of olde time to ſtirre and enflame auncient tyrantes to ſuch cruell perſecution againſt the Chriſtians. For, he had often proued full ſore against his will. O how the fleſh and conſtancie of Chriſtians had repulſed the ſharpe pointes of the cuttinge ſwordes of tirantes, quenched their furies, and banquiſhed all their rage and furie. On the other ſide, this Deuill ſawe, that in Iulians time the number of the Chriſtians was ſo great, ỹ Iulian could not vſe ſuch greeuous and cruel perſecution amongſt them, without his hinderaunce, and great daunger of his perſon and Empyre. For, his court, yea & his campe were full of them. Yea how many Lordes, Captaines, and Officers had he in his Court that were Chriſtians? a-

mongſt

mongst whom Valentinian ẏ was Emperor after him, was in great authority. Who so little feared in Iulians time to declare ẏ honour & reuerence ẏ he beare to the Christian religion, and how he hated Iulians Paganisme, that entring on a day in Iulians company into the temple of Fortune, (whom the Panims helde for a Goddesse) hée strooke a Priest on the eare which sprinckled Holly water at ẏ entrie of the temple because he threwe a sewe drops one his cloake: and tolde him that he had spolyde him, and not purged him. For the Panims beléeued as our Papists now a dayes doe, that sinnes were purged away by Hollie water. Séeing thē that Valentinian durst be so hardy in the presence of Iulian himselfe his Emperor and Prince, Iulian had not so little vnderstanding but he did well foresee & consider, what trouble hée should bring not onely his Court in, but also his empire, if his Deuill should become a black Deuill and tirannous persecutor. Wherfore he was constrained to counterfaite the white Deuill, & dissemblingly to let many matters slip, which neuerthelesse were great gréefe and heart breaking to

him.

him. But he was faine to be patient perforce. And when he saw that the Christian religion prospered more and more, when they had any release without persecution, this white Deuill forgettinge the maske wherewith he was disguised. falling into a great rage, came to his naturall and first occupation, and became a blacke Deuill as before. And then knowing not at which ende to begin, but perceiuinge all thinges went from euill to worse, being at his wittes ende, hee knew not what parte to playe.

Tob. Verily he had a trouble some part to playe, and not without cause for he had to do with a verie stronge aduersarie, when he had to do with God. For were he white Deuill, blacke Deuill or transformed into what Deuil he would, God knewe him well inough what maske so euer he toke on, and knew the way how to ouerthrowe all his enterprizes and practizes, and to confound & ouercome him.

Theo. There are many now adayes in the world that playe the same part, & amongst them many that are, Apostataes as Iulian was: for they haue had sufficient

ficient knowledge of the Gospell, to bée condemned with him: But these fellowes are as much troubled to playe those partes ẏ they play, as Iulian & his deuill was. For they sée that it is impossible to finde water inough to quench the fire of the Gospell which is kindled roũd about them on euery side. They sée thereis no hope to quench it by their fiers, as heretofore they haue thought. For experience hath taught thẽ, that one fier quencheth not an other, but rather enflameth it the more. They sée also into what daunger they are like to bring themselues, if they continue such Tarmagantes and playe ẏ blacke Deuils as they haue don heretofore. And therefore now they beginne to playe the white Deuils more then they haue don, and are contented to confesse that their cruell and rigorous manner was not the best nor surest way for thẽ. For this cause they are contented to goe more gently to worke, and to hide their blacke Deuils hornes more then they had wont, till they sée occasion to shewe them againe more safely, and according as they shall sée their strength encrease or deminish, and as their desired meanes

shal-

shalbe graunted or debarred them. For loke they neuer so smoth, it is easie to be iudged what they pretend, and that they counterfaite the white Deuils, but only because they can not be blacke Deuils, or such as may beare the whole sway.

Tob. Iunderstand nowe what thou meanest, let them playe their partes as they can seing they cannot as they wold: and in the meane while make thou redy to shew vs farther of white Deuills, as thou promisest, before thou toldest vs of Iulian the Apostata, and of those Deuills partes that he played.

The thirde Dialogue

called White Deuils.

THe thirde Dialogue is called White Deuils, for the reasons mentioned before in the second Dialogue.

First there is talke of the confession that the Deuils made of Iesus Christ likewise of their worshipping of him, and of the complaintes that they made of him and the agreement that they desired to haue with him.

Of good Deuils and the manifestinge of the possessed by meanes of the Gospell of their accusing and complayning of him, and of the faine shewes that they haue.

Of such as make the Gospell serue for their gaine, & can not beare the yoake of Iesus Christ.

Of good Sheepeheardes and hirelinges and how either of them dischargeth their calling, and of their estimation amongst men.

Of the administration of Church goods, & the abuse therof: & of the faults that the wicked burthen the true ministiers of God withall, by meanes thereof.

Of

Of the enimies, of the diſcipline of the Church.
Of the want that we haue of good miniſters, and the contempt that we haue them in.
Of the tyranny vſed to the Church, and of our chaunging of olde Poperie into newe.
Of Clarcke Popes, and Laie Popes.
Of the diſcord & deuiſion that is among thoſe that brage of the reformation of the Goſpell.
Of the chaunginge of mens traditions, into like or worſe.
Of the continnall diſcord between God and the Deuill, & betwene their Children and Seruauntes.
Of the church mīgled with good & euil.
Of the perſecution & rebelion of thoſe which ſay they be of the Church, aganiſt the trū miniſters of the ſame.
Of the foūdatiō as wel of the Popedome of long gownes, as of ſhort gownes.
Of the euill reformation of the Church.
Of Maieſtrates abuſing their Offices.
Of Prieſts and Monckes tranſformed.
Of the true reformation of the Church.
Of the great euill that proceedeth of the ignoraunce

ignorauncе of many, and of the deuersitie thereof.
Of falſe reporters & tale tellers, that hinder the true diſcipline of the Church.
Of the euill iudgement of the wicked againſt the true Miniſters of the Lord.
Of thoſe that alwaies deſire reſpite to come to talke, and of the fault in too long bearing with the diſorders in the Church.
Of the hipocriſie of thoſe that ſeeke excuſes to hinder the diſcipline of the Church.
Of the obedience that all men owe to God.
Of the olde and new *Gadarens*, and of the Hogs of each of them.
Of the true meane to keepe or driue away Ieſus Chriſt.
Of the diuers feare of God, and the diuers knowledge of the Goſpell.
Of the cauſes that hinder many from following of the Goſpell.
Of thoſe that are affraide of Chriſtes comming, and of the vaine feare that tirauntes haue, leaſt the Goſpel ſhould make them looſe their Kingdomes and Lordſhippes.

The

The third Dialogue entituled white Deuils.

Tobie, Jerome, Theophrast, Eustace.

Tobie.

Seing we are all agreed to talk of white Deuils, now that we haue talked of blacke Deuils.

Eustace. And I am readie to heare what thou wilt saye touchyng them.

Ier. Before Theophrastus enter into this matter, I thinke good to remember one poinct whiche I forgate when I talked of the difference which wee ought to make betweene blacke and white Deuils.

Tob. What is that?

Ier. It is, that as there is difference betweene blacke and white Deuils, there are also diuers kindes of white Deuilles. For as some Deuils are blacker one than another, so some are likewise whiter one then another.

Tob. I thinke thou meanest thereby,

that ſome of them haue fairer ſhew of goodneſſe than other ſome haue, and can better counterfait the Angels.

Ier. That is without doubt, and therefore in comparing ſome with other ſome, they may ſeeme to be blacke Deuils which otherwiſe ſeeme to be white.

Tob. I doe not well vnderſtande what thou meaneſt.

Ier. I will make thee vnderſtande it by example. Seeing the Papiſtes which reſiſt the Goſpell, bee named Chriſtians as well as other, they may be counted whyte Deuils in compariſon of Iewes, Turkes, and Paynims, which declare them ſelues to be open enemies both of Chriſt and hys Goſpell: but if thou compare them wyth thoſe that bragge of the titile and reformation of the Goſpell, the perſecuting Papiſtes will ſeeme blacke Deuils whan the other ſhall ſeeme white. For they be both falſe Chriſtians, but the one hath a fayrer ſhewe than the other, for he couereth hymſelfe with the cloake of the Goſpell, and the reformation of the ſame.

Tob. I vnderſtand thee verie well, but let vs now heare what Theophylactus hath to ſay.

Theo.

Theo. The Euangelistes say not only that those possessed whereof wee spake before came and presented themselues before Christ, but S. Marke and Saint Luke say farther, that he of whom they write, fel on his knees before Christ and worshipped hym. And furthermore all the three Euangelistes which haue written this story, witnesse, that both these possessed confessed openly, that Jesus Christ was the Sonne of God, yea of the highest God. *Mark.5. Luc.8. Math.8.*

The Denils worshipping and confessing Iesus Christ.

Tob. They made almost as good a confession of Jesus Christ, as Saint Peter and his fellowes dyd, *Iohn.6. Math.8.*

Theo. But they did it not with suche a heart, nor to such an end, for that they were Deuils which spake it by the mouthes of these possessed.

Tob. I thinke no lesse. But what was the cause thinkest thou that they dyd so? for the Deuill hateth none so muche as Jesus Christ, and feareth nothing more than that Jesus Christ shoulde be esteemed and acknowledged among men for the true sonne of God, as these Deuils confessed.

Theo. The Deuil honored not Jesus christ only by the mouthes of these possessed, but

*Mar.*1. *Luce*,8. also by other, of which S. Marke and S. Luke make expresse mention. They say first, that in the Sinagogue of Capernaum, there was a man which had an euill spirite, that cryed out when hee perceiued Jesus Christ, and sayde: amongest other thinges, I knowe that thou art the holye one of God.

Tob. Wherefore did the Deuill call Jesus Christ the holie one of God?

Theo. It is as much to say, as that he knewe Jesus Christ to be the holie one of

*Iohn.*17. holie ones, that is to say, the true sonne of

Acts 16. God, whom the Father hath sent to sanctifie mankinde: We read also in the Actes of the Apostles, that Macedonia in the

The Soothsayer of Philip. towne of Philippi, there was a mayde that had a spirit of soothsaying, which gate her maistres much gain with soothsaying, she followed Paule and his felowes, and cryed saying: These men are the seruants of the most high God, which shewe vnto vs the way of saluation, and this dyd shee manye tymes.

Tob. This Deuill which spake in this soothsaying mayde, made no mention of Jesus Christ in the wordes which hee vsed to Paule and his fellowes.

Theo.

Theo. Though hee named not Jesus Christ by name, yet he gyd him the greatest honour that might be. For, praysing the Apostles and seruants of Jesus Christ, as he praiseth them, hee declareth their doctrine to be of God, and to bring true saluation vnto man. Now seeing the Apostles taught, that this saluation was communicate to man by Jesus Christ and by none other: this euill spirite plainely confesseth, that Jesus Christ was the true Sauiour of the world, the true sonne of God, and generally all the doctrine contayned in the Euangelistes, which hee approueth, in approuing of the ministers of the same, because they preached it.

Tob. Thou hast not yet shewed mee why these euill spirits made such confession, and why they shewed this honour to Jesus Christ, whom the Deuil goeth about with might and mayne alwayes to dishonour. The confession and constrained prayers of Deuils

Theo. There are many causes that mooued them so to doe. First, when ỳ Deuill must appeare before God, he is like a transgressour that commeth before his Prince and Judge. Who how wicked and rebellious so euer he be, is constrained spyte of his teeth to acknowledge him his Prince and

Iudge, and to confesse the truth vnto hym of all his misbehauiour. For if he will not confesse it willingly, the Racke shall make him confesse it whither he will or no. So these Deuils which were in these possessed, were in the presence of Christ, not only as transgressours whiche are brought before ỹ Iudge to haue sentence of condemnation, but as transgressours whiche the Iudge him selfe tooke with the deede doing, and whiche are presently condemned, because they can not denye the fault that they were taken withall. For Iesus Christ tooke these Deuils exercising ỹ greatest crueltie that they coulde on these persons, whom they had possessed, and seducing the people as muche as was possible. And because they are perpetuall enemies of God, and are taken with the deede doyng, and can not resist hys power, they are constrayned by force to honour hym, and shewe him homage, and to acknowledge and confesse him to bee suche as hee is. They doe it likewise to flatter hym, because they knowe well ynough that it bootes not to resist hym by strength, for hee is stronger than they.

Tob.

Tob. Wee thinketh that these wordes agree very well with the other woordes which the Deuils vsed to Iesus Christ, For they cryed, What hast thou to doe wyth vs Iesus the Sonne of God? Arte thou come hither to torment vs before the time? We pray thee and charge thee by GOD, that thou torment vs not. It is also written that they besought Iesus verie instantly, that hee woulde not sende them out of the countrey, nor into the bottomlesse pyt, but if hee would cast them out of the possessed, that he woulde geue them leaue to go amongest the heard of Swine that fedde thereby, and to remaine amongst them.

The complaint of Deuils. *Mat.8. Mar.5. Luc.8.*

Theo. The possessed of whiche Saint Marke and Saint Luke make mention whiche was in the Synagogue of Capernaum, cried also: Oh what hast thou to doe with vs Iesus of Nazareth? Art thou come to destroy vs?

Tob. By these wordes wee may easily iudge, that the worshipping confession and prayer that these Deuils made, was but by constraint, and therefore proceeded not of any good will either of the possessed, or of the deuils ẏ werein thē, but by ẏ power of god,

Mar.5. Luc.8.

which enforced and constrayned them so to say. They also dyd it, to obtayne gentler intreating at Jesus hand, than they deserued.

Theo. It well appeareth, that they know Jesus Christ, but they will not obey him, but resist him as much as they can. And though they be not able to resist hym, yet they will, yet they will fight agaynst him: but perceiuing that they be too weak and ouercome, they geue him faire wordes, they beseech him as their maister. And here it should seeme that their furye and rage were subdued, but it is but in shewe and by force. They complaine of Jesus Christ as if he did them wrong, or that hee vsed them more vncurteously then they deserued, and before their time be come. To be shorte, they desire nothing but peace and agreement.

The Deuils desire atonement.

Tob. And notwithstanding, seeing that the Deuill is authour of warre and strife, peace can not greatly please him.

Theo. Also he desireth not peace for that it pleaseth him, but only to escape the hands of Jesus Christ. For hee is like the enemy which being beaten and ouercome, desireth to get out of his enemies handes that hath ouercome

ouercome him, that afterwarde hee may more ſtrongly and cruelly warre agaynſt him.

Tob. It is no maruaile though the deuill vſe this ſuttletie and diſſimulation: for there are diuers men that vſe the ſame many tymes, not only towardes men, but towardes God him ſelfe. Wherefore in my iudgement, we may well compare them to theſe poſſeſſed, and make them their fellowes.

Theo. Tell me thy mynde more plainlye.

Tob. I haue knowen diuers, that in tyme of health and proſperitie, haue not only geuen themſelues ouer to the greateſt filthineſſe and miſchiefe that is poſſible for any man to commit, but alſo haue openly withſtood God, as if they would willingly defie him, and plucke him out of his celeſtiall throne. But afterward when GOD hath laide his hand on them, eyther by greuous and dangerous ſickneſſes, or by ſome other miſery and miſhap, ſo, that the daunger was extreame, they then became good Deuils, lyke to thoſe of whome wee talke. Thou neuer ſaweſt more gentle, more tractable, nor more deuout people in outwarde

Good Deuils vvhen they could do no more harme.

shewe. They are the best catholickes that may be found. They yeeld, they promise to become the honestest mē in the world. They wil neuer doe more amisse, but will liue a straiter and holier life, than holy hermites themselues. But when it is once past, and the daunger escaped, they forget all that they haue promised, and like wilde beastes that haue gotten their neckes out of the coller, they retourne to their first nature, and become worse then euer they were.

The Gospell manifesteth Diuels.

Theophrast. There is nothing that more manifesteth those sortes of Deuils and possessed, than the pure preaching of the word of God: it is than principallye, that they vse those wordes that the Diuels vsed which Jesus Christ cast out, whereof we talked euen now. For there are manie (but chiefliye priestes, monkes, and other principall vpholders of Antichrist, and of his synagoue, which is the Romish court and Church, which many times playe the prankes of this Diuel. For they resist the Gospell of Jesus Christ, and those that maintaine and follow the same with might and mayne, with fyre and sworde, and by all other meanes that they canne imagine and inuente. It is them that crie oute against

agaynste Iesus Christ, and saye: What haste thou to doe with vs: why art thou come to torment vs before our tyme? suffer vs in peace and quietnesse, wee haue nothing to saye to thee. I thinke Jerome, that thou haste often hearde the enemies and persecutours of the Gospell vse such like wordes.

Iero. It is ordinarie with the wicked enemies of God, to lay all the fault on the Gospell, and on those that faithfully fauour and follow the same according to their dutie, as if they were rebels, fraymakers, seditious, and troublers of commō peace and quietnesse. The vvicked accusing of the Gospel.

Theo. We haue manifest exāples of this that thou speakest, as wel in the Prophets and Apostles, as in Christ himself, for these haue all bene burthened with the selfe same accusation. *Luc.23* *Act.27*

Ier. The like may be said of al the martyrs & other faithful christians which haue lined at al times in ỳ world. But to return to our talk of those diuels & possessed, I my self haue heard som ere now, ỳ haue sayd to the tru ministers of ỳ gospel, whō God had sent to declare his truth: who ỳ diuel sēt ye hither: What haue ye to doe here? Why tarrie The complaint of the nevv possessed.

tarry ye not in your own countrey, ye runnagates: What haue you to doe with vs? we haue nothing to doe with you, wee care not for you. Why suffer you vs not in quietnesse and peace? But I remember a prettie saying of a Curate once to a Preacher that beganne first to preach the Gospell in that countrey.

Theo. Why what sayd he?

The maner of getting of goods by Priestes and Monkes.

Ier. Why came ye so soone, if ye had tarryed a while longer, all had bene ours.

Theo. What ment he by that?

Ier. Hee ment that if these newe Preachers had not come so soone, and haue preached the that Gospel which so sore warreth against the Pope and all his Priestes and Monkes: they woulde in small tyme with their false doctrine and religion, with their abuse and suttle practises, easily haue scraped and gathered all the goods in the world to themselues, and haue left litle or nothing to others.

Theo. Hee perceyued it very well: and therefore we may liken him and his felows to those Deuils which crye, Why art thou come to torment vs before our tyme?

Ier. These kynde of fellowes that say, *Qui nostra tollit inimicus est:* He that taketh away

away ours, is our enemy. They regarde not whether they haue gotten the goodes that they posſeſſe well or euill, wherefore they esteeme all those to be enemies, that in reason demaund restitution of them, and declare that it belongeth not to them, but that they haue stolen it from the Church & poore members of Jesus Christ. And because they haue gotten these great ryches which they, their parentes and friendes enioy, and whereby they be maintayned, and doe get dayly more and more, vnder title of their false priesthood, Monkery, and false religion, they crye out against those that condemne their estate, as if they were murtherers. For they know that they can not be long mayntayned, if that colour or maſk be taken away, wherewith they maſke and couer all their falſhood, abuſe and blaſphemie.

To vvhom the goods of the Church belong.

The cloake vvherevvith the Prophets of Antichriſt couer them.

Theo. It is verie harde for ſimple & ignorant mē to know ẏ wrōg ẏ theſe enemies of the truth do to the true ſeruants of God, by reaſon of the deuiliſh ſuttletie that they vſe, & their ſhameleſneſſe not vnlyke theſe Deuils that complayned of Jeſus Chriſt: and aſked him what he had to do with thē, as if he had offered them great wrong, and warred

The coulour that the Deuils complaint hath againſt Ieſus Chriſt.

warred against them without reason. For as for them, it seemeth that they haue nothing to say. but that Jesus Christ should suffer them in peace and quietnesse: And therefore the fault is not in them, as they saye, that there is not agreemente betweene Jesus Christe and them. if Jesus Christe dide not trouble them, and were cause of all the strife.

VVhat is first to be considered in all controuersie.

Ier. I am afrayde if thou holde on, that thou wilt become the diuels attourney, for it seemeth by thy talke, that thou giuest a verye good coloure of reason to their cause.

Theo. If we should only regard the cõplaynt of the diuels, without considering the principal cause wherupon this disagrement is grounded, it might seeme that Jesus christ was in great fault. But we must consider who began the strife.

1. *Cor.* 14. *Phil.* 4. *Iohn.* 8.

Ier. Seeing that God is the god of peace and not of strife, and the diuel is a murtherer from the beginning it is not to be doubted, but that the diuel is the authour of all the discord and strife.

The cõplaint of those that doe vvrong against those that receiue vvrong.

Theophrast. I put the case that a whorehuuter or baude steale away an honest mans wife, & the husband cõmeth & demaundeth his wife of this ruffian that hath stollen

stollen her away, and reuileth this ruffian or baude for the wrong that hee hath done him, and goeth to lawe with him, whereby there ariseth great strife. I would like of thee who were in the fault: eyther the husbaude who hath had this great wrong, or the rauisher who hath playde him this wicked prancke.

Ier. This whorehunter or baud hath as much reason to complayne and be angrie, as hath a theefe or robber whiche is called to account of the thefts & robberies whiche he hath committed, and whiche is called to iudgement for the same.

Theo. It is certayne that such fellowes would haue nothing to do with those ỹ thei haue wronged, neither with such iudges as should cal them to account, and pronounce sentence against them.

Ier. But neuertheless it followeth not, but that they which haue bene thus wronged, haue iust occasion to pursue their right. Neither doeth it followe but that Iudges and magistrates do very well execute their office, in condemning suche according to their desertes, And though they crie oute againste those whiche sue them: We haue nothing to doe with you, they may wel be aunswered: But we haue to do with you.

For if the wicked and giltie might be quit and scape the Gallowes with suche complaintes and cries, they woulde all escape. And if there were reason in these complaintes, the Iudges & not the giltie ought to be condemned, they that demaund iustice, and not they which haue cõmitted the facte and deserued correction and punishment. Wherefore the common prouerbe is well verified in suche as both offer wronge and complaine, that the Lambe hath troubled the wolues water, and he can both bite and whine.

Theo. This is the greatest wickednes in the world, and yet it is daily vsed against Iesus Christ and his seruants, whensoeuer they haue to doe with the wicked, and reproue them of their faultes, and goe about to bring them vnder the yoke of the Lorde. This is the cause that they cry out against the Gospell. This is the meanes that they trouble the world with. This is the cause that euery man cryeth against the seruants of God: Let vs accuse them of felonye. What sayest thou Tobie?

The cause vvhy the vvicked complaine of the Gospell.

Tob. You haue talked of Priestes and Monkes and such other which you cal Papistes, howe they complaine as sore wronged,

ged, because they goe about to reforme the accoꝛding to the woꝛd of God, but haue you no such possessed among you? you ẏ vaunt so much of the reformation of the Gospell? But I promise you I will not accuse you any farther in this matter, but will leaue it to Eustace, who shall goe forward with it.

They which abuse the Gospel making it serue to their owne gaine and affection.

Eustace. As for mee, I knowe many, which liked the Gospell well, when in the beginning their Preachers cried agaynst the abuse that they saide was in the Romish Church, and in Prieſtes & Monkes. They liked well also, that the goods of ẏ Church should be taken from Prieſtes & Monkes to haue the gouernment of them themselues, vnder coulour that the Prieſtes & Monkes abused them, and that they shoulde be put to better vse, but God knoweth howe euill they are bestowed vpon many, and in many places.

They that can not suffer to be reproued by the Ministers of the Gospell.

Tob. The worſte is, that those whiche haue not done herein as they ought, and which dayly forget themselues more and more, can not nowe a dayes so much as suffer the Preachers to admonish and reproue them, and to stirre them to bestowe it where they ought to bestowe it, accoꝛding to the oꝛder and discipline that heretofoꝛe hath bin

vsed in the primitiue Church euen since the Apostles time.

Eust. Therefore wee maye well say of them, as Theophylactus and Ierome saide euen nowe of our Priestes and Monkes. For I doubt not, but if they were called to account for the bestowing of suche goodes, and if it were taken out of their handes, as it was taken from our Priestes & Monkes, and giuen to such as shoulde better bestowe it, they woulde take pepper in the nose, and fall to playing that Deuils part wherof you spake euen nowe in good earnest. I am sure they wold at the least play the part as well as you said that our Priestes, Monkes and their adherentes played it, when it stood them vpon.

Tob. Yea, some of them play that parte verie well, against their owne Preachers, but I knowe not by what meanes. For first, there are many that are so meale mouthed, that they dare scarce open their mouthes to speak one word that shoulde displease in reprooving their faultes. Some other better knowing their office, and lesse estéeming their belly, dare boldly reprooue the faultes of those that do amisse, and specially in the bestowing of the goods of ypoore,

but

but yet they deale not so sharply with them as they ought. For they vse them more fauourably then they vsed the Bishoppes, Priestes and Monkes. There is no talke of takyng away the administration from them, but onely to correct suche manifest faultes, as euery man doth plainly see.

Eust. If they can not suffer to be admonished and reproued so fauourably as thou sayest, howe would they suffer their Preachers to vse them, as they haue vsed our Priestes and Monkes in the like matter?

Tob. Thou mayest well thinke, that if Priestes and Friers went about to defende their cause with fire and faggot, these fellowes woulde not suffer their swoordes to rust in the lyke cause, whiche they are well able to doe, if they were put to it, but the best is, they haue no great cause to feare their Preachers therein. Hirelings and good shepheardes.

For first, there are more flatterers & hyrelinges whiche will dissemble mens faultes and encourage them therin, then true preachers whiche will speake freely accordyng to their office.

Secondly, the Ministers are of very litle power, and therefore there is no daunger to be feared that way.

Thirdly, I thinke that those whiche be of the best sort among them, desire the abuse only to be corrected, & that the goodes may be employed and bestowed as they ought to be. And tis all one to them who doe it, so it bee done according to the order that the Church requireth.

Eust. Wee thinkes thou art become atturney for the Preachers that thou speakest last of, for they that well allow the doctrine which they preache, speake not so well for them as thou hast done, but contrarywise accuse them, and say: that they would haue the administration of the Church goodes in their owne handes to dispose as they thinke good, as Priestes and Monkes haue done heretofore.

A slaunder on the good Ministers of the Gospell touching the administration of the church goods.

Tob. There is a common prouerbe that sayth: when a man will hang or kyl a dog, he wil make him beleeue that he is madde. So there are some that can not abide such Preachers as neither can nor wil be dombe Dogges as they woulde haue them, but laye madnesse to theire charge, to make all men hate them, and to the end that they and their ministerie might haue the lesse authoritie. For, the lesser authoritie that the ministery and Ministers of the truth haue,

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the greater libertie haue sacrilegers, theeues, and extortioners, and all other wicked ones. And let the authoritie be once taken from these, they feare not the hirelinges: for they are dombe Dogges, which will either barke or holde their peace for a sop, or mayfell, or for a messe of whote broth, or a good bang with a staffe. And to be shorte, they marke what either pleaseth or displeaseth their maisters, to the ende that they anger them not. Yea and to please them the better, they ioyne with them, to barke against those, with whom they ought to ioyne, to hunt out the Wolfe. Flattering Ministers.

Eust. It is possible that these of whom thou speakest, haue vsed the reformation of the Gospell (such as it is) thereby to be fingering of Churche goods. And because they haue vsed the title of the Gospell to gette it into their hands, therefore they vse the Ministers that reproue them of the euill administration thereof) as they list, fearing least they reproue them to the same end, that they themselues reproued our Priests & Monks: that is, to supply the same place, and enioye the same goods.

Tob. It may be that there are suche as thou speakest of, but I thinke there are ma-

ny that say otherwise then they thinke, and make this onely a meane to put the Preachers to scilence, accusing them of vprores, seditions, and to be busie fellowes, & suche as will take the authoritie and power of the Magistrates in hande: And therefore they laye to their charge that they be troublesome, and that if their vndiscreete prating were not, all would be quiet ynough: therefore they crye out that they shoulde suffer them in peace, for they haue nothing to say to them, so that no man haue anye thing to say vnto them, for they haue that they would haue.

Eust. Then according to my first talke, wee may place these (of whome thou nowe speakest) amonge the number of those possessed whiche complaine of the rigour and wrōg that Jesus Christ shewed vnto them, as well as Theophrast and Jerome haue placed of Priestes and Monkes.

The enemies of the discipline of the Church.

Fob. I will not say against it, but there are other as well as these, whiche doe the lyke: when any thing is spoken of the obseruing of such discipline, as Jesus christ hath appoynted, and his Apostles and Disciples and all the true auncient Churche haue put in vre and practised accordyng to

the holy woꝛd of God.

To be shoꝛte, they can be contented to heare the Preachers crye out againſte the wickednesſe of Prieſtes and Monkes, but in no wiſe they may not away to heare of their owne. They would faine haue a Goſpell preached without repentance, & without amendment of life. They would haue ſuche libertie vnder title of the Goſpell, as to be let loſe to their owne pleaſures. They would be vnburthened of the Popes yoke (whom they call Antichriſt,) but will not be burthened with Chriſtes yoke. They woulde be verie well content, neither to haue Prieſtes nor Monkes, for their finding was coſtlye, and the reſtoring of Churche goodes verie heard to heare of: And therefoꝛe are contented to haue Miniſters and Preachers, but not ſo many as they had Prieſtes, foꝛ ſauing of charges in maintaining them: wherein they ſhewe themſelues to be good huſbandes, but great hinderers to the poore flock of chriſt, which remaine without ſuche foode, and ſuche abundance as is neceſſarie foꝛ them, and all foꝛ lacke of ſuch Preachers & ſuche number as is needefull. Lacke of good Miniſters of the Goſpell.

The cõtempt of the Ministers of the Gospell.

But the worst is, that they woulde haue our poore Ministers and Preachers heades vnder their girdles as if they were theyr seruantes, and tosse them from post to pyller at their pleasure. And if the Ministers will not doe it, but if some of them (wel vnderstand their office,) vse such sufficient honour vnto them as they ought, to thend that Iesus Christ & the ministery of hys church be not vilipiled and vilhonoured, straitwaies they cry out, that suche Ministers bee both ambitious and rebelles, and that they will take vpon them the Magistrates office. To be short, if any Minister goe about to bring in suche discipline and reformation of the Church as the Gospell requireth, straight wayes they say: Why come you hither to trouble vs? Can not you liue quietly your selues, and suffer other to doe so? You would plucke the swoorde out of the Magistrates hand, but ye would be well swadled with it for your labours. We haue it by the haft, and you shall wring it from vs by the edge if ye will needes haue it.

Eust. For ought I can perceiue, suche felows would neither haue Priests, Mõks, Preachers nor Ministers, to the ende that no bodie might let them, but to knowe as they

they lift.

Tob. I beleeue verely that there are such as thou speakest of, but because they see that they cannot liue without some forme of religion, neither haue any forme of religion without some Ministers of what qualitie so euer they be: therefore they are cõstrained at the least to make some outwarde appearance. For they foresee well ynough, that all the world would crye out on them, calling them Athistes and Epicures, and would lay to their charge, that they receyued not the reformation of the Gospel, such as it is, but only to scratch to them selues the Church goods vnder title of the same, and to vse what libertie they list. Therefore they are contented to haue Preachers to preach, so that they rubbe them not too hard on the gall. Againe there are other, which are contented to let them speak what they will, when they see that they can not stop their mouthes, and also when they can not remoue & hinder them, but with great dishonour to them selues. But when the Ministers are earnest with them to liue according to the doctrine preached, there begins the strife. And herein they be lyke to those Monkes of whome the prouerbe is

They that are content vvith outvvard shevve of religion only.

sayd: Ryng to Mattins and spare not, but say mattins who list.

Chaunge of Popedome.

Eust. Wee thinkes these of whom thou speakest, commit the same faulte that they burthen the Pope, Bishops, Prieastes, and Monkes withall: for they accuse them of usurping the power of both swordes, that is to say, both the spirituall and temporall sword: and that which they doe, seemeth to me not much different, but only y where they accuse the Pope and his churchmen of taking the temporall sworde from the Magistrate, they them selues goe about to take away the spirituall sworde from the Churche and Ministers of the same, in as muche as they goe about to rule them after their owne fantasie. For if they take their Ministers to bee the true Ministers of the Gospell, they ought to suffer them to execute the charge that GOD and the Churche hath geuen them. If they goe about either to take it from them, or to hinder them therein, they are tyrannes both to the Churche and Ministers of the same: Wherfore the Ministers haue greater occasion to cõplain of thē, thē they haue of their Ministers, for they neen not greatly to feare, least the Ministers of

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the Church set their feete on their throtes, for that they haue brought them so lowe, that in my simple iudgement, it is not to be doubted.

Tob. Thou mayest also say, that if they be true Ministers they will goe aboute no such thing though they might.

Eust. I will leaue to dispute whether they be true Ministers or not, for thou knowest mine opinion touching that: But for that they esteeme them to be suche, I haue good occasion to say thus muche agaynste them. For if they hold them for such, than may the Ministers iustly complain of thē, for taking away that spirituall swoorde of the Church, which God hath committed to them, as well as they complaine for taking away their swoord. Contrariwise, if they hold not their Ministers for the true ministers of God, why do they allow them? And why are those better welcome to thē, which goe about to please them in all thinges like idle bellies and hirelinges, then they that goe about to execute their charge, according to the commandement of the woorde of God? By this wee may well perceiue, to what end these fellowes haue receiued the Gospell, and how they vse it to their gain.

They

They crye out agaynſt the Pope, and yet they goe about to ſet vp ſuch an oth among them ſelues, in that they doe that, whereof they accuſe the Pope and his. The differẽce is, that where this is a ſpirituall Pope, they woulde make a temporall Pope, who is more to be feared then that Pope which they condemne if he once take roote, and be admitted and mainteined: but I will leaue this talke, for it belongs not to me. I leaue the charge to thoſe whome it toucheth nearer then me: Onely touchyng this, becauſe I feare me leaſt the worlde fal in decay as faſt this way, as euer it dyd, on the Pope, Prieſtes, Monkes and Rompſhe Churche ſide: according to our former talke.

Temporall Pope.

Euſt. Theophraſt. and Ieromie may not marueyle if I and ſuch as I am, can not follow the religion and liuing which they followe, conſidering that wee ſee ſo great diſorder and fault in thoſe which do moſt vaunt of that reformation which they ſo much ſet out: For we perceiue that they can not agree themſelues. The Miniſters are one againſt an other. And if they diſagree together, they diſagree worſe with the Magiſtrates and the people, and eche of them accuſeth

The diuiſion among thoſe that brag of the reformation of the Goſpell.

accuſeth other. And for my part, me thinks the Miniſters that haue forſaken the Romiſh Church, to ſet forward that reformation which they nowe haue, deſerue to bee vſed as they are. For in ſeeking to get the Magiſtrates and peoples fauour againſte the Pope, Prieſtes & Monkes, they haue ſo diſpiſed the ſtate of prieſthood and miniſtrie of the church, and ſo magnified the ſtate of Magiſtrates, that they now feele ỳ fruites thereof. They thought to ſette the Magiſtrates and people againſte the Pope and hys Churche men, but they haue nowe ſet them againſt them ſelues. For they now drinke of the ſame cup, that they gaue other to drinke of. They thought they ſhoulde bring a great enterpriſe to paſſe if they could driue out the Prieſts & Monkes to ſet thoſe in their ſteed, whome they haue nowe placed. They thought it a goodly reformation in the Church, to abolish all the Canons and decrees, with the good ſtatutes which the auncient fathers and Doctors had ordayned to mayntein good diſcipline in the Church. They haue put all into the Magiſtrates handes, and haue made them maſters of the Church. It is no marualle then though they will not only mainteine

Magiſtrates vvhich vſurpe authoritie ouer the church

teine that which they haue in possession, but also encroche farther to bee out of the subiection of all discipline. Yea, they are not contented herewith, but where they should be subiect to the discipline which hath bene ordained in the Church, they thēselues will appoint such discipline as well to the ministers, as to the whole church, as shall seeme good vnto thē. Yet when they haue ỳ, they thēselues wil not be subiect to ỳ law & discipline which they haue appointed to other, but wil dispence with it, aswel for thēselues as for those whō they fauour as they think good, euē as wel as ỳ pope. Wherfore they can neither blame ỳ pope nor his churchmē herein, but they must likewise blame themselues, for that they doe the same. Tob. If it be not the same, at the least it is very like

Mans traditions chaunged into other as yll.

Euſt. Furthermore, I cannot see by what reason they can reiect the traditions of our good auncient fathers, vnder title of mans traditions, saying, ỳ they were men, & that we must stay only vpon ỳ pure worde of the lord. Why are they not then cōtented with this word? why cā they not thē away with suche discipline as Iesus Christe himselfe hath ordeined: & such as his Apostles & disciples haue practised? For I would aske them but this question. Seeing they reiect

all Ecclesiasticall traditions, vnder colour that we ought to folow only ẏ worꝺ of god, which worꝺe condemneth all mans traditions: are not they men as well as our predecessors were? And if they can not suffer the traditions of our predecessors, what reason is it, that we should ẏ rather receiue theirs in stecde of the simple & pure ordinances of Iesus Christ? For I dare say, ẏ they haue abolished as many or more as theirs, which haue better ground, & are much more agreable to the rule & discipline of the primitiue church. Tob. I confesse for my part that there is great abuse growen in ẏ auncient discipline of the church: but methinks they should be contented to correct them, & keepe that which is good, & according to the first ordinance of Iesus Christ, & not abolish al.

Eust. Thou sayest truth. But they may not be tolde of their faultes which be verie great. For if they be told of them, thã they crye out: Why doe you trouble vs? Are not all things in good order? And, if we goe about to shew them their disorder by ẏ worꝺ of God, and wherin their traditions are different frõ the same, they answer, ẏ they wil dispute no more, and ẏ they be already resolued what they ought to beleeue & folow. And yet whẽ we made ẏ like answer to thẽ

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and thoſe that holde the ſame religion, they mocked vs, and ſayd we aunſwered ſo, becauſe we durſt not ſtand to the tryall, and that we haue ſuche miſtruſt in our weapon, that we be afrayd to enter into combat.

Tob. Surely, now I perceiue ẏ thou art at them in good earneſt, mee thinkes thou handleſt them as they ought to be handled. For thou beateſt them with their own rod, and condemneſt them with their owne ſentence. But I pray thee howe art thou become ſo great a Doctor in diuinitie? Howe couldeſt thou perceiue al this that thou haſt ſpoken?

Euſt. Howe coulde I not perceiue that, whiche is manifeſt to all men: For, ſince our firſt conuerſation togither, might I not well perceiue that whiche I ſawe & hearde dayly? I report mee to Jerome and Theophylactus them ſelues whether this bee true or not: For although we be of religion and opinion different, yet I take them to bee ſo honeſt, that they will not lye againſt their owne conſcience.

Theo. Tobie and you haue made a verie long diſcourſe, wherein ye haue very neare touched vs, and likewiſe all thoſe that doe brag at this day of the reformation of the

Goſpell,

Gospell, wherein ye haue neither spared Magistrate, minister, nor people.

Eust. Yet we haue spared you more then you haue spared vs, or our prelates, pastours or magistrates. But when wee saie troth, what nede we to speake.

Theoph. I confesse that which you haue spoken, is not so false as I would it were: but me seemeth you doe vs wrong, in that you make no difference betwene those that abuse the Gospell (as you say) and those that liue according to the same: but condemne all, as wel the good as the euill, wout iudgeing the cause. Wherin me thinks ye shew your selues as if you wold condemne Iesus Christ, as well as the diuells which complained of him, because they are one against another, and at difference: if wee condempne all those that are at strife, wee must as well condemne God as the diuel!: for they were alwaies at strife, and shall neuer be otherwise, nor cannot. Nowe if God and the diuell be at strife, we may not say, that those which take Gods part in anie wise, agree with those that take the diuels part. And to take both parts is impossible: Seeing then ỳ it is so, it cannot be but that (those which serue the diuel! and will

Condemnation vvithout iudgeing the cause.

Perpetuall strife betweene God & the diuell, & his seruants.

not become obedient to God) will alwayes burthen the true seruauntes of God with the said complaintes, that the diuells laide to Jesus Christ. For if the diuell durst doe it to the maister, it is not to be doubted but that he will giue boldnesse to his, to doe the like to the seruauntes of Jesus Christ, seeing hee durst do it to Christ himselfe.

Eust. I agree to all that. But you that glorie so much in the reformation of your Gospell, braggе to be all faithfull, all good men, to follow the pure word of God, to be all lead and guided by the holie Ghost, and condempne all others that are not of your sect.

Theoph. That notwithstanding it followeth not, that all they that bragge of such things, bee such as they woulde be estæmed. For the Church of God will neuer bee without many hypocrites and false brotheren, mingled amongest the children of God, which bring more daungerous and offensiue warre to the Church of God, then anie other enimies whatsoeuer they bee. And therefore there will alwayes bee such diuells, and such possessed inowe in the Church as thou speakest off, that will crie out

The euill and the good mingled together in the Church.

but on Christ and his seruaunts, and complaine on them, but yet they are not of the Church. For there is great difference betweene beeing of the Church, and beeing in the Church. But where canne the Diuell assaile Christ nerer, and more subtilly then in his Church? What sorte of men canne he better vse to serue his purpose thē those, which not onely will be holden for the true members of the church, but such as shall bee in greatest credite and authoritie in the same? If thou wilt talke of ministers, I woulde aske of thee: when was the Church euer without false Prophettes, dumbe dogges, flatterers, and hirelings, which haue alwayes warred against the true Prophets and Apostles, and against the true ministers of the Lorde? And haue not these beene most promoted and best estéemed amongest men? If yee talke of Kinges, Princes, Lordes, and Magistrates, consider howe many haue there beene founde, that haue yelden such obedience to the worde of GOD, which hath beene declared vnto them by the Prophettes and other ministers of the Lorde, and haue shewed them such honour and reuerence as they ought: The church perſecuted by hir owne

For one that hath ben found to yéld such duetie to their minister as behoued, there haue bene twentie found that haue done the contrarie, which haue not bene contented not onely to despise the doctrine of the true seruants of God, but haue also driuen them out, and persecuted them themselues. And when I speake this, I speake not of such Princes and magistrates which haue had dominion ouer such people and nations as were estæmed infidells, but I speak of those that reigned ouer the people which were estæmed of God and of his Church. But how many haue bene found among this people which would haue disposed the religion after their own fantasies, to make it serue to their affections and commodities, and which haue vsurped the offices in the Church, which belonged not to them? Hieroboam, Ahaz, and Ozias, which were kings ouer Iuda and Israel, doe sufficiently witnesse vnto vs. And when all these were reproued by the Prophets, how were they receiued? After that Achab with his Iesabel had peruerted all the diuine seruice, by the meanes of his false Prophets, what said he to Helie? Was it not layed to his charge, ỳ it was he ỳ troubled all Israel? He-

Hieroboã
Ahaz.
Ozia.

Achab.
Iesabel.

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lie which onely went about to set vp ȳ true seruice of God according to his lawe, troubled all: and Achab which was cause of all the ruine ȳ was in the church of God, was a good king, and very zealous of the glorie of God. Wherfore rightly Hely anſwered him: it is thou and thy fathers houſehold ȳ troubleſt Iſrael. And here doth Achab ſhew himſelfe like thoſe diuells which complained of Jeſus Chriſt. And yet all theſe kings of whom I haue ſpoken would not be holden for infidells, no more then thoſe which in theſe daies will be holden for chriſtian Princes and Magiſtrates, yea, reformed according to the Goſpell: and neuertheleſſe they will receiue the Goſpell but according to their own pleaſure. And if ȳ in all times there hath ben ſuch contradiction of Princes and magiſtrates againſt the ſeruaunts of God, and if they refuſed to ſubmit themſelues to the worde of God, the rebellion was not leſſe among the people, which cõmonly follow the manner of their Princes & Lords, and rather of thoſe ȳ rebell againſt God and his ſeruants, then of thoſe ȳ ſhew their dutie as they ought to Godward. And ſith it is ſo, what reaſon is it to condemne as wel the true ſeruants of God, the good-

Helie. 3. king. 18 Achabs reproch to Helie.

The rebellion of ȳ magiſtrate & people againſt the miniſters of the Lord.

magistrates and other good men which doe wel discharge their office, as their aduersaries, which from time to time haue troubled the Church.

Eust. I graunt ỹ were no reason, but this is nothing to my talke.

Theo. It is all one: For it seemeth ỹ thou wouldest haue so perfect a church, that there should be no dissention or discord: but it is in vaine to loke for any such here, as our Sauiour Christ himselfe hath well declared vnto vs by the parables & similitudes which he vsed. For there will alwaies bee ill fish among the good in the net of ỹ Gospell, and the Lords field will neuer bee so cleane in this world, but that there will bee alwayes darnell mingled with the good seede, which wil be so like in growing, that it cannot be knowen from the other, till it shew it selfe farther.

Hypocrits among the faithfull in the church. Math. 13. Mar. 4.

Eust. What is the cause thereof?

Theo. Among others there are two most worthie to be noted.

Eust. Which be they?

Theo. The first is, that the diuell doth alwaies mingle his seede with the Lordes seede, vntil the Lord do cleane separate thē.

Math. 13

Eust. And what is the second?

Theo.

Theo. The second is, that the verie children and seruauntes of God are neuer so perfectly regenerated in the world, neither cannot so well mortifie theyr olde Adam and sinfull flesh, but that there alwayes remaineth many carnall affections in them: yea, euen in the perfectest. Which is the cause they cannot be so perfect as they ought to bee. Wherefore the most iust are greatly greeued, that they cannot become so obedient to the will of God as they desire, and as God in his lawe requireth: euen as S. Paule witnesseth of himselfe. But I wil leaue to talke anie more hereof at this time, because I will come to the point that Tobie talked of, touching the new temporall Pope. Rom. 6. 7. 8. Imperfections in the perfectest. Rom. 7.

To. Truely I woulde gladly heare thy minde therein.

The. I doubt not but the diuell would be glad to doe as much as you haue spoken touching this matter, in those places where the spirituall Pope is beaten down. He hath heaued vp his spirituall pope, vnder ỹ title of minister of ỹ church, & hath taken occasion to giue vnto himselfe many goodly titles, & such authoritie as ỹ spirit of God giueth to ỹ true ministers of his word, The foundation of the spirituall Pope

and their ministerie: But if the diuell & his false Prophets & pastors haue abused the name of this holy ministery & the true ministers of ỳ Lord, to vsurpe tyrannie ouer the church of Iesus Christ vnder this couloure: it followeth not therefore ỳ the authoritie of ỳ true ministrie of the church, & the true ministers of ỳ Lord, (which is giuen them of God & not of men) ought to be diminished. For whosoeuer vseth such meane to correct the fault ỳ the Pope and his haue cõmitted in this behalfe, doth not reforme the church, but deforme it more thẽ it was before. And therefore when ỳ true ministers of ỳ gospell preached in ỳ beginning against the Pope & other false shepherds which haue abused ỳ ministerie of ỳ church, & wholy ouerthrowen it: and when they haue admonished Princes and Magistrates to set to hande, ỳ the abuse which was in the church might be corrected & reformed according to the word of God: they preached not ỳ the magistrates should take any tyrannye ouer the Church, which they condemned, and ỳ they should tread the ministerie therof vnder their feete: but ỳ they ought to bestow their whole power in restoring of it to such perfectnesse, as it

Euill reforming of the Church

ought

ought to be according to Gods word. And to the ende that the Magistrates shuld not sticke at it, and thinke that it belonged not to them, they shewed them what was their duetie, and how much God had honoured them in calling them thereto. They likewise declared vnto them, the honour that the spirit of God sheweth to that holy state in the sacred scriptures: and what dishonor and iniurie the Pope and his prophets haue done vnto it. Wherein they did not amisse, but faithfully executed their charge. If there be any y haue passed their bounds therein, I will not excuse their fault. And likewise if there be any Magistrates, that stretch that farther then they ought, which hath bene preached vnto them by the true Ministers of the Lord, touching the authoritie and power that the Lord hath giuen them: the fault is not in the true Ministers, but in those which abuse their doctrine, which is the doctrine of God. For there is no more reason to blame them in such case, then to blame the Prophets and Apostles because they writ of the excellencie, as well of the ministerie of the Gospell, as of the state of Magistrates. For they wrote not that which they haue written,

The declaration of the Ministers to the magistrates.

Magistrates abusing y gospel & theyr office.

to giue the diuell, false prophets, and tyrants occasion thereby to vsurpe tirannie ouer the Church, but because the troth is so, and that it is needfull that the faithfull should so vnderstand it: for whome they haue both written and preached, and not for tyrants or enimies of the church. If there be then anye Magistrates in these dayes, which vnder title of authoritie and power that God hath giuen them, will take more authoritie and power ouer ỳ Church then God willeth them, & wil make ỳ Ministerie of the same subiect vnto them, as the Pope hath made them subiect to him and his, & hath also made subiect ỳ power and authoritie of Princes and Magistrates: the same do verely set vp a new Pope, changing onely his coate and maske. And by this meanes Sathan shall establish a new Popedome, vnder another colour, but all will come to one end, though they take another way. And so the tyrannie ỳ he tofore time hath vsed ouer ỳ church & Ministerie of ỳ same, shall not be taken away, but only chaunged and disguised.

Popedom chaunged & not abolished.

A Popedome more dangerous then the first.

Tob. Nay, it will be worse: for it will not onely be chaunged and disguised, but more inforced.

Theo.

Theo. How can that be?

Tob. Thou knowest, that what power so euer the Pope and his haue ouer the Church in their estate, yet can they not do what they lyst, except they do otherwise then they ought to do. For, first they can put no man to death: but must deliuer vp to the secular power such, as they iudge worthy of corporal punishment, either for heresie, or committing of any other crime against the faith and religion. But if the whole power of the Church bee in the Magistrates handes, they may binde or lose as they lyst. They neede not to borrowe the sword of another, which they enioye themselues. Furthermore, notwithstanding the great abuse in the Romish Church, yet were the Councells, Synods, and auncient Cannons alwayes of some authoritie with them. There is neyther Pope, Cardinall, nor Bishop, that dare vndertake to admit any into the Ministerie of the Church, except he haue passed ẏ order which he must passe, & without some forme of election. If any be deposed out of ẏ ministerie, he shal not be deposed without being heard as appertaineth to him: ẏ is to say, without forme of ecclesiastical iudgement.

But

But if the whole power be in the Magistrates hande, they may place or displace the Ministers as they list, without any Ecclesiasticall order, be it right or wrong. They may vse them as seruants, that when they are werie of them they may put them away, or put them to death as they lyst, I meane if the Magistrates be tyrants, and haue none that dare gainsay them without the like daunger. And so wolues shall be thrust into the church of God, and the true shepheards shal be driuen out. For tirants will neuer abide to heare the troth, as it ought to be tolde them: and if they be no tyrants, they will be content with ẏ charge which the Lord hath giuen them, and will beware how they attribute to their particular, ẏ which is common to all the church, or which is specially enioyned to the Ministers of the same.

Theo. I perceiue thou speakest reason: For though the Pope and his, abuse, and haue of long time abused, both Councels & auncient Cannons, and that they vse no part of the auncient discipline of ẏ church, but onely the names & titles: yet dare they not so openly giue themselues ouer to euil as they would, if that bridle were not.

Tob.

Tob. Therevpon then I conclude, that if this bridle could not so kæpe them with in their bounds, but that they haue ouerpassed them very much, as you say: it will be worse, when the power of the church is in ỳ hands of those which are armed with the temporall sword, which haue none other lawes to restraine them, & kæpe them in their bonds, but such as they themselues will take and chose at their pleasure. And besides that, how often chanceth it, that those of this estate, haue neither learning nor knowledge, and are the least exercised in matters belonging to the church? and yet these shall be they, that shall command Ministers & Preachers what they list, on paine of their sword: & shall appoint them lawes touching their estate & Ministerie, and like-wise to the whole Church.

Theo. I confesse that all these inconueniences might come of such a tyrannie. And therefore the true Ministers of ỳ Gospell, perceiuing the subtiltie of Satan in such case, and foreseeing his pretence, preuent such things betime. Wherefore, they crie no lesse against such tyrannie & abuse (when they perceiue it,) then they haue hertofore cried against the tyrannie and abuse

Good ministers preuent the nerve Popedome.

buse of the Pope and the Popish Church.

Priests & Monkes transformed.

Tob. There are very few that do so, for I knowe the greatest part to be bellye gods, flatterers, hirelings, who to haue the good will of the Magistrates & higher powers, speake as pleaseth them whome they seeke to please, and confirme their tyrany: in steede of reprouing them, and fighting in the quarrell of the libertie of ẏ Church. Wherefore, if they haue good occasion to call our Priests and Monkes belly Gods, and false shepheards: your preachers are not voyde of the same fault, they can playe that part well inough.

Theo. I would I could in all poynts disproue thee heerein. But I pray thee consider whence those belly Gods are come to vs; come not the most part of them from those, whom thou mencionedst euen now? Thinkest thou that all those Priests and Monkes ẏ now holde on our side, are now wholly vnpriested & vnmonked? Thinkest thou not that the diuell hath sent them amongst vs to slaunder the Gospell, hauing inow to serue his turne beside. Wherefore it is no meruaile, if he goe about to sowe those vermine vnder other habit & colour, where such Apostates will not be receiued

in

in their owne habit. For he is contented that they vncloath the outward habit, so they vncloth not their priesthod or Monkhod. But though there be such; yet thanked be God there are other, which are readie and contented not onely to be driuen away and banished in maintaining the lybertie of the true discipline of the church, in despite of all tyrants, but also to giue their liues in so good a quarrell.

Tob. If there be any such, they be thick sowen, but come thin vp: and besides that, they shall finde very fewe, either of their owne calling, or of ỹ Magistrates, or commons, that will sticke to them in ỹ maintenaunce thereof: but almost all sortes of men crie out against them, as against rebells and seditious persons, that trouble the whole church. Now, what better hope of reformation is there to be loked for at your hands, then at ours? but onely ỹ it is lyke to be sooner ouerthrowen with you, then euer it was (seeing ye presse me so neere) by the Popes & Church men. For this I dare say: that I see already in some places, ỹ vnder title of reformation by the gospel, some Christian Princes haue in ten or twentie yeares, vsurped more tyrannie ouer the

the Churches in their dominion, than euer the Pope and his adherents vsurped in six hundred yeares.

Theo. Thou talkest at pleasure of affection ẏ thou bearest against vs & our religion. But in this meane while thou considerest not the goodnesse of those ẏ feare God, as well Ministers, Magistrates as cõmon people. For, as there are good Shepheards, which faithfully execute theyr office, vsurping nothing ouer the Church or Magistrates, but honouring them as they ought according to ẏ word of God: so like wise are there many true Christian Magistrates, which set helping hand, both to the Church & Ministers of ẏ same, not to oppresse them, but to helpe & further them in their charge, as much as either of their offices requireth. And when this agreement is betweene the Magistrates and the Ministers, the people which are committed to their charge, do willingly frame thẽselues, to yeeld to God and their pastors & guides his seruants, ẏ honour & obedience, which they owe vnto them. And though ẏ number of these be not so great as is to be wished, yet there is good hope ẏ the Lord wil make perfect ẏ good worke, which he hath

True reformation of the Church.

begun

begun in his Church. For, there are many that erre rather of ignorance then of malice: and for feare leaſt ſome new tyranie ſhould be vſed ouer the Church, the Magiſtrates and the people, vnder colour of miniſterie, then for any hatred they beare to good diſcipline. The ignorance of many.

Tob. Ye can verie well excuſe your faults: this is alwaies your maner, when ye cannot gaine-ſay ỳ which is euident to all men, to make ſome excuſe. And yet will ye not accept the excuſes of other, though they be neuer ſo reaſonable.

Theo. I excuſe nothing, but ỳ that is to be excuſed. I excuſe not the ignorance of thoſe which are ignorant of the things that we talke of, & chiefly ſeeing the goſpell hath bene preached ſo long & ſo plainly among them. For if they be ignorant, it is their owne fault. It may be alſo ſome preachers faits, which haue not declared theſe things as they ought: neither haue had ſo great care of the diſcipline of ỳ Church, as is requiſite. Some are faultie, becauſe they are ignorant themſelues, & vnderſtande not the gouerning of the church. Some, for not caring greatly for the flock to them committed, and not bearing ſo feruent a zeale to Ignorãce vvorthye of blame. Fault in the Miniſters.

the glorie of God and the edification of his Church. Some other, because they be flatterers, and are afraid to get the ill wil of men, but especially of the higher sorte: knowing that they wil not willingly submit themselues to discipline. But how soeuer it be, there is difference betwæn those that sinne ignorantly, (though it be neuer so grose,) and those that sinne vppon pretenced malyce. And on the other side, there ars so many false reporters & make-bates among men, but chiefly about Princes and Magistrates, which with their flatteries and slaunders goe about nothing els, but to hinder that true discipline be not receiued and restored into the Church, as of necessitie is requisite. And this they do, because they are afraide of it themselues, for that they will neither be subiect to God nor his Church. And these fellowes finde more, which not onely giue eare to them, but also beleeue their false detractions, than the good preachers finde that followe the true doctrine which they preach. These ars of the number of those diuells which crye out agaynst the seruauntes of God and complaine of them, after they haue done the worst they canne against them, in

False detractours to hinder the discipline of ỹ Church.

seeking to ouerthrowe the whole ministerie of the Church, and all true reformation.

Tob. We thinke we haue talked long inough of these manner of Diuells and possessed, which complaine of those whome they haue wronged, & accuse such as haue receiued great iniurie at their handes, tell me now if thou haue anie more to say of other kindes, of which wee haue not yet spoken.

Theo. Thou must further note, that those diuells which complained of Christ, complained not onelye that he tormented them before their time, but also made request vnto him, that he woulde not sende them to the bottomelesse pit, nor out of the Countrie, but that he woulde suffer them there.

To. What sayst thou to that?

Theo. First I say, ỹ all the wicked are meruailously offended, when they see & perceiue their iudge. Now the ministers of ỹ Lord are as iudges to the wicked, for that Iesus Christ condempneth thē by ỹ iudgement pronounced vnto them by the mouth and ministerie of his seruauntes. And therfore it is written of Ezechiel that the

How the true Ministers of the Lord are iudges of the vvicked.

good, than euer they were. They so well determine to amend, that when they feele themselues earnestly pressed not onely in word, but also in deede, and that they will tarrie no longer, but that the seruaunts of God will at length knowe, if God ought to be heard in his Church or men, and if these Dogs, Hogs, Fores and Wolues, which are in the Church ought alwayes to be suffered: then declare they themselues to be very Hogs, Dogs, Wolues and Fores. And while we let the time passe, they counterfaite ỹ shæpe. But when we goe about by true marks to know whether they be shæpe or no, they cannot away wt this triall. Then shew they what they can do. They are not contented to tread vnder foot ỹ pearles which are cast before them, & the holy things which are giuen them, as they haue done of long time, but they turne against ỹ seruants of God, (which offer thẽ vnto thẽ) to bite & tread thẽ in peeces, as Iesus Christ saith ỹ dogs and hogs will do, to those (which against his cõmaundement do cast ỹ pearles & precious stones of his gospel before thẽ. To. It may be, ỹ the Ministers do wel deserue such reward. For seeing ỹ Iesus Christ hath forbidden thẽ, to to pro-

Dogs and swine turne against the seruaunts of God. Math 7.

The punishment of God, for too long bearing with abuse.

prophane & soile his holy things, why haue they so long done it, against ỹ commandement of Iesus Christ. For in this case (me seemeth) ther is much more disorder among you ỹ brag of ỹ reformation of ỹ Gospell, then among vs whom you call papists. For you make no differēce betwēn dogs, hogs & shēpe, & principally in ỹ administration of your Sacraments. We do not so in our churches which you call Popish. For what soeuer our curates & shepherds be, yet they wil knowe their shēpe: & wil not receiue any (specially to ỹ Supper which they celebrate) without they first knowe what faith or religion they be of. But your Pastors & Ministers are constrained to receiue indifferently all such as shal present themselues to your supper. Your reformation is so wel established, ỹ if a common whore, a thēfe, a robber, a Iew, or a Turke, come to you, your minister dare not refuse him, except he wil indanger himself to be deposed from ỹ Ministerie, at ỹ least. Think you, ỹ offendeth vs not greatly: & that it letteth not many men of good conscience from yēlding to your sect: For though you blame our forme of religion, yet we think, if we do not better than you, we can not lightlye doe

The reproch of the Papists, for ploluting the sacraments in reformed Churches

worle. For, at the leaſt we obſerue our ceremonies, and that forme of diſcipline, which we haue in our Churches, better than you obſerue thoſe, which you ought to obſerue, if ye had receiued the Goſpell, as you brag. Seeing then that your Miniſters haue ſo long time giuen to hogs and dogs, thoſe things which you eſteeme to be moſt precious and holy, is it not good reaſon, that thoſe hogs and dogs ſhoulde ſhewe themſelues to be ſuch, and ſhoulde puniſh ỳ diſhonour which they haue ſhewed to God and his word, and his holy Sacrament is? For you brag to haue all theſe things.

Theo. I agree, that they haue lingered therein too long: and that the puniſhment whereof thou ſpeakeſt, is very iuſt. And it cannot be otherwiſe, ſeeing ỳ Ieſus Chriſt hath foreſhewed it. For in admoniſhing his Apoſtles not to giue holye things to dogs, nor to caſt Pearles among Swine, leaſt they tread them vnder foote, and teare them in peeces which offer them: he gaue them warning hereby, propheſieng and threatening what ſhoulde happen vnto them, if they failed herein. And although our Miniſters be faultie herein, in that they

Math. 7.

they haue deferred the time ſo long, ſome for feare of diſpleaſure, and ſome for loſing of that they haue, watching for better opportunitie, yet are they burthened by diuerſe, to be ſo raſhie, ſo wilfull, and ſo rath. And this is the cauſe, that ſuch alwayes deferre the time ſo long. They will deferre the time with God.

Tobie. Therefore I feare me they ſhall ſwéetly abie for it one daie, and ſhall then perceiue what ſhéepe they haue in their flocke.

Theo. Séeing that God hath ſpoken it, we néede not to diſpute whether it ſhall come to paſſe or no. Or whether we ought to deferre the time ſo long or no. We néed to determine no more, or take anie other counſell in it. They that doe otherwiſe declare one of theſe two: either that they wil controll God, as if that which he hath ordeined were not well inough, and that rule which he hath giuen to his Church were not ſufficient: or elſe ſhewe themſelues rebellious againſt him, in not obeieng him. And therefore wée ought not to appoint or limit anie time, to do ẏ which he hath commaunded. For if wée minde to obey him, we ought not to delaie anie time, ſéeing wée know his will. And therefore

The hypocrisie of those which seeke excuses. Psal. 2.

fore I iudge them lesse hypocrites which say plainely. Let vs cast off this yoake wherewith they would yoke vs, and let vs breake this band wherewith they would binde vs, & let vs doe as we were wont: than they which make delaye, and excuse themselues with the time. For they dare not speake so openly as the other doe, nor vtter their minde, because they are somewhat more shamefast and hypocrites than the other. But whilest they thus defer the time, they & their ministers may die: and then must they both appeare before the iudgement seate of God, who will neither allow appellation or delay.

To I am sure if Iesus Christ should haue demaunded of the diuells which complained of him, what time they would haue him graunt them, they would neuer haue found conuenient time, but would as well haue complained on him a thousand yeres after, as then: likewise if God should giue vs our choice what time we would obeye his commaundements, & doe as he requireth vs, we would be as hard to please as they.

The. Therfore he demaundeth not our aduise, neither putteth it to our choice, but com-

commaundeth: and when he commaundeth we ought to obey. And if we obey not, nor ceale from wickednesse, he hath as great power to driue vs away, to cause vs to do whatsoeuer pleaseth him, whether wée will or no, as he had to driue out the wicked spirits, which he cast out whether they would or no, notwithstanding their resistance, complaintes, and requests. Though wée resist and séeke neuer so many waies to auoide it, yet will he be maister. Yet we haue one point more to consider in the request of these diuels. That is: that they desire to remaine still in the Countrie, that they might vexe other, if they might no more vexe those poore persons out of whom they were cast. The obedience which we owe to God.

To. They did shew that by experience, when they entered into the Swine which fed there by: for if they might haue done worse, they would not haue spared. There are many men which doe the lyke, when they cannot hinder or lette the worde of God in one place, they goe to another: For they can no more bée without doing mischiefe, then these diuells. Wherefore they bring all out of order where-soeuer they come, and carrye Desire to do mischiefe.

this

this pestilence with them whereseouer they goe.

To. I know many such diuells.

Theo. And knowest thou none like to them of Genezareth?

Tob. Why askest thou ỹ question?

Theo. Thou knowest that after our sauiour Christ had cast out these diuells ỹ we talke of, and that they had drowned the Swine into which they entred, the Genezarians were grieued with the losse of their Swine, and that such thinges happened in their countrie: and therefore when they vnderstode what Christ had done to these possessed, they met him and prayed him to depart their countrie.

The Genezarians

Tob. Me thinks they were much ouerseene therein: for seing they vnderstode of the great power of Christ, & what good he had done (not onely in these two possessed, but also to all the Countrie, which they kept in greate subiection and feare) they had suffer occasion to beseech him, yea, and with great sute to intreat him to tarrie amongst them, then to pray him to depart. For what feare and horrour was all the Countrie in, hauing these two so daungerous, furious, and outragious pos-

sessed:

lessed?

Theo. They shewed themselues herein not onely ouerlæne, but wholy mad, and hereby shew that they næded not to bee so grieued with the losse of their Swine, for that they declared themselues to be verie Swine, yea, vile & detestable Swine: for they did set more by earth then by heuen: they estæmed Swine better then their owne soules. For they might well thinke what goodnesse was to be found at Christs hands in recompence of them, seeing he had such power ouer the diuel himselfe. But seeing they were such filthie Swine themselues, Christ would shewe by the working of these Diuells in the Swine, how he could vse such Swine as the Gerezarians were, and all such other as were giuen ouer by Gods iust iudgements according to their deserts.

Tob. Because they were verie Swine themselues, peraduenture they were afraid least he would likewise haue vsed them so.

Theo. But to driue awaie Christ who hath power to driue awaie diuells, is not the waie to flye from the diuell, but to receiue him. Wherefore the best way to driue him

The true meane to driue awaie the Diuell.

him awaie, is to become the ſheepe of Ieſus Chriſt, who is come to tranſforme dogges, hogges, and wolues into ſheepe and lambes, and to be their ſhepheard as Eſaie prophecied.

Eſa. 11. 65

Tob. Thou diddeſt aſke mée now if I knew anie that were like theſe Genezarians, I pray thée tell me thy ſelfe who be they that be like them.

Theo. Although the Genezarians were grieued for the loſſe of their Swine, yet S. Luke teacheth another point, ỳ cauſed them to doe as they did to Chriſt.

Luke. 8.

Tob. What ſayth hée?

Theo. That they were in great terrour and feare, ſeing Chriſt doe as he did. For if they had ben onely moued with ỳ loſſe, they would ſkant haue intreated him to depart their Countrie, but woulde rather haue vſed commaundementes, threateninges, yea, and peraduenture haue layde handes on him, (if God woulde haue permitted,) But they were aſtonied at the power and diuine vertue which Ieſus Chriſt ſhewed before theyr eyes in that Countrie by ſo merualous a worke: and therefore they flattered him rather for feare, then loue. And where theſe deſired him

Feare of the povver of god vvithout taſt of the goodnes thereoff.

him to depart their Countrie, the poore possessed whom he had healed, offer to followe him as his Disciples whether so euer he goe. Math. 8. Mar. 5. Luc. 8.

Tob. Thereby they shewe, that Iesus Christ hath so deliuered them from the power of the diuell, that they are lesse possessed then the other of the countrey. For, if the diuell had not had great power of the Genezarians, they would rather haue yelded to Iesus Christ and followed him as Disciples, then to haue driuen him out of their Countrie.

Theoph. That is certeine. For it had béene better for them to haue departed their Countrie themselues, yea, to haue lefte wiues and children, then euer to haue suffered Iesus Christ to depart from them. And therefore if wée well consider the worke of Iesus Christ, as well in the possessed which he healed, as in the Genezarians, wée may by them learne to knowe the difference that is betweene those that effectually tast of the grace of the Gospell, and such as haue not tasted thereof as they ought. These poore possessed tasted thereof: and therefore they estéemed nothing in the world so much as

Diuers knowledge of the Gospell.

Iesus

Iesus Christ, but offered themselues to follow him whatsoeuer did happē. Contrariwise the Genezarians talked not of this grace, but had onely a knowledge of the diuine power which they sawe in Iesus Christ, which knowledge made them to feare him, but taught thē not to loue him, and follow him, thereby to be made partakers of greater goods without comparison then that was, which they thought he had spoiled them of. The most part of men are thus disposed to God-ward: because they knowe the power he hath to punish, they feare him. This feare causeth them to honour and worship him, but not heartely: they feare him as wicked subiectes feare their prince, whom they honour and reuerence against their wills, for feare of his power: and therefore all the honour and seruice that they doe him, is but onely fained. So the greatest parte of men feare and honour God, but yet they wishe him so farre from them, that they might neuer heare speake of him, or haue to doe with him. All they that haue not tasted the swætnesse of the goodnesse of God, are lead by such spirit and affection towardes him. And this is the cause that so few re-

Feare of God, without anye loue towardes him.

The cause that let-

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teine the Gospell as they might. For seing it is hard, yea & impossible to follow it, but that it will bring some incommodities both to the bodie and goods of those that faithfully follow it, it seemeth to bring alwaies ill lucke with it. teth many from folowing the gospel

Tob. Yet there is no man but will brag and saye, that he followeth the Gospell.

Theo. That is true, but the most parte would haue such a Christ as the Genezarians desired to haue: that is, ỹ they might not lose their swine by him: they would also haue such a Gospell.

To. There are some that are not onely contented ỹ the Gospel cost them nothing, but they would gaine and be enriched vnder coulour of the same. Such swine, as both reiect Christ themselues and cause other to doo the lyke.

Theo. I pray the Tobie shew me what is the cause that Popes, Cardinalls, Bishoppes, Priestes, and Monkes resist the Gospell so stoutly, and persecute it so cruelly?

Tob. They will not tell the that: for they say, it is they that maintaine the gospell, and those whome they persecute are heretikes.

Theo. And what causeth the doctrine of the Gospell to be heresie to them? None

other thing, but ꝑ they feare if it ſhould be receiued and practiſed as it ought to bee amongeſt Chriſtians, they ſhoulde bee driuen out of their ſtoyes and ſtalls, wherein they are fedde as fat as millers Swine: For they had rather be Swine to Sathan and Antichriſt to be fatly fedde in theyr ſtoyes as they are, then to bee ſhepe of the flocke of Jeſus Chriſt, or labouring Oxen in the Harueſt of the Lorde. Thoſe lykewiſe which are of alliaunce to them eyther by parentage, conſanguinitie, or affinitie, or by anie other meane, and ſpecially ye thoſe which ſerue them, and liue of their deceit, fet more by theſe fatte Swine, then by Jeſus Chriſt the true ſhepheards of their ſoules. For theſe Swine fatten the porredge with theyr fat, or at the leaſt vnfatten them not, but vnfatten inough of others, to fatten theyr parents, affines, friendes, and other maineteiners of their mother holy church, which mother haue fedde them ſo fat. Wherefore it is no meruayle though they bee loth to leaue her, or to bee weaned from ſuch breaſtes. There is another ſorte, which though they receiue no profite of ſuch Swine, yea, and knowe the trouth of

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the Gospell, neuerthelesse they had rather bee ridde of Iesus Christ, and driue him out of their Countrie, then they would driue out such Swine, because they feare least such chaunge should trouble them, and least they should haue some hinderaunce touching their bodyes or temporall goods. To be short: we see daylye if there bee anie talke of the kingdome of Christ, the lyke that happened to Herode and those of Ierusalem, when Iesus Christ was borne.

To. Why? What happened to them.

Theo. Saint Mathew saith: that when by meane of the wise men which came to worshippe Christ, newes came to Hierusalem that the king of the Iewes was borne, not onely Herode, but all the Citie of Hierusalem was troubled with him. Math. 2.

Tob. It is no meruayle though the tyraunt Herode was troubled, for hee feared the losse of his kingdome, which by right belonged not to him. But what needed they of Hierusalem to bee troubled with such newes? Had they not greater occasion to reioyce? For besides that Messias was promised to them; at whose Men troubled at the birth of Iesus Christ.

handes they looked for full and perfect reſtoring of all thinges: it is to bee doubted, but they had rather haue a king of theyr owne Countrie and bloud, then ſuch a ſtraunger and tyraunt as Herode was.

Theoph. Thou ſayſt trouth, and therefore the faithfull which were the true Iſraelites among thoſe people, reioyced very much when they heard of the birth of Jeſus Chriſt, their king, their ſauiour and redeemer.

Tob. We haue god witneſſe thereof, and namely in the ſhepheardes to whome it was firſt ſhewed, and after in Simeon, which ſo longed to ſee that great goodneſſe of God which he ſaiue. Luke. 2.

Theoph. The other which were carnall and worldly men, and not true Iſraelites, but onely in name, denyed that Herode would not ſo eaſily leaue his kingdome, and that the Romanes woulde not ſuffer anie other Prince to reigne in Iuda, but themſelues and thoſe appointed by them. Whereby they thought that there muſt nedes be great chaunge in Iurie: and ỹ this chaunge could not be without great warres and troubles; which ſhould greatly

trouble

trouble the common ſtate, & ſo become hinderaunce vnto them. And becauſe they would lyue in quietneſſe, they had rather remaine in the ſtate wherein they were, (though it were miſerable) than fall into thoſe troubles, which they thought would be greater. For they were already vſed to this yoake, and therefore they thought it not ſo heauie, as they did at the firſt, before they were vſed to it.

Tob. We thinke neither Herode nor the Iewes needed to feare that, ſeeing Chriſt came not to raigne after the manner of worldly Kings, as he himſelfe witneſſeth. Therefore neither Herode nor the Romanes needed to feare that he ſhoulde take awaye their poſſeſſion, neither the Iewes that he ſhould trouble their countrey, in taking of their kingdome.

The vain feare that Tyraunts haue, leſt the Goſpell ſhuld hinder their kingdome. Math. 18. Iohn. 6. 18

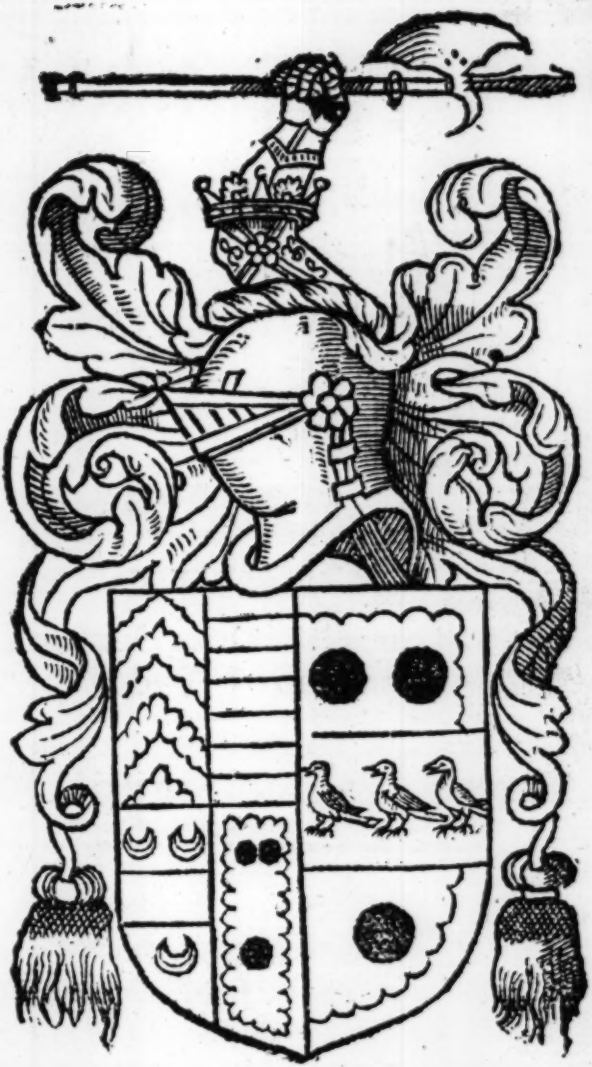
Theo. That is very true: but the ſtate was then, as we ſee it nowe, when Ieſus Chriſt ſheweth himſelfe to the worlde by preaching of the Goſpell. For why do tyrants perſecute it? But becauſe they feare (like Herode) leaſt it ſhoulde hinder theyr kingdome? And how many are there, that would be glad to be lightened of the Romiſh Antichriſts yoake, and haue greater

Worldlye quietnes, preferred before the quietnes of the cõscience.

ter lybertie, which notwithstanding had rather beare it, than by suffering neuer so lyttle trouble, to be delyuered by meanes of the Gospell: thereby we may wel perceiue what care such haue of their soules or saluations. None but the true children of God esteeme Iesus Christ and his Gospell, better then their Swine: and therefore are alwayes readye to forsake all, rather then Iesus Christ, to abide all daungers, rather then suffer him to depart from them: yea, to kæpe him with them, as much as they can with all their might, and to follow him whether soeuer he goe, for they esteeme the libertie of their conscience more, than all the Kingdomes or Lordships of the world.

Tob. Seeing we haue sufficiently and largely talked of the olde and new Genezarians, tell vs if thou haue anie more to saye, touching the possessed of which thou madest mention before.

Theophra. I haue much more to say, but we will leaue off that, vntill another time.

FINIS.

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